Thomas Willson

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Manners maketh man.

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A MANUAL OF Prayers

For the Use of the

SCHOLARS OF *Winchester College*,

And all other

Devout CHRISTIANS

To which are added, *Three HYMNS*, for *Morning*, *Evening*, and *Midnight*.

By Dr. THO. KENN, late L^d. Bp. of *Bath* and *Wells*.

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A

MANUAL

OF

Prayers

For the Uſe of the Scholars of *Wincheſter College.*

An Exhortation to Young Philotheus.

IF you have any Regard, good *Philotheus*, to your own Eternal Happineſs, it ought to be your chiefeſt Care to ſerve and glorifie God. 'Tis for this End God both made and redeemed you, and two excellent Rules He hath given you in Holy Scripture, by the conſcientious Obſervation of which you

will be able, through his Grace, to dedicate your tender Years to his Glory.

The one teaches you what you are to do, *Remember now thy Creator in the Days of thy Youth*, Eccl 12. 1.

The other teaches you what you are to avoid, *Fly youthful Luſts*; that is, all thoſe Sins which are uſually incident to young Perſons, 2 *Tim.* 2. 22.

You cannot imagine the unſpeakable Advantages a pious Youth gains by the practice of theſe two Rules; and how many ghoſtly Dangers that Soul eſcapes, which is ſeaſon'd betimes with the Fear of God, before he is ſullied with ill Company, before he hath contracted vicious Habits, which will coſt him infinite Pains to unlearn, before his Affections are too far engaged in the World, to be eaſily recall'd, and before the Devil hath got too ſtrong a hold on him, to be ſuddenly diſpoſſeſs'd.

O *Philotheus*, do but ask any one old Penitent, what Fruit, what Satisfaction he hath purchas'd to himſelf, by all thoſe Pleaſures of Sin which flat-

flatter'd him in his Youth, and of which he is now aſhamed. Will he not ſadly tell you, he has found them all to be but Vanity and Vexation of Spirit? How will he befool himſelf, for the many good Opportunities he hath loſt, and wiſh a thouſand times that he were to live over his miſpent Days again? And how bitterly will he, with *David*, bewail the Sins of his Youth? *Pſal.* 25. 7.

Learn then, good *Phil.* by the dear-bought Experience of others, to accuſtom your ſelf to bear Chriſt's Yoke from your youth, and his Yoke will ſet eaſie on your Neck; for your Duty will grow natural to you by beginning betimes.

Do but conſider, how welcome a young Convert is to God; it was to young *Samuel* that God revealed himſelf, and that at ſuch a time too when the Word of God was precious and very rare, to ſhew how much God honoured a young Prophet, 1 *Sam.* 3. 1. and you know that St. *John*, the youngeſt of all

the Diſciples, is the only Perſon of all the Twelve, who was permitted to lean on our Saviour's Boſom, at the laſt Supper, as deareſt to him in Affection, and who is emphatically called the Diſciple whom *Jeſus* loved: *Joh.* 13. 23. and this is ſuitable to that gracious Promiſe which God hath made to encourage all young Perſons to ſerve him; *I love them that love me, and they that ſeek me early ſhall find me*, Prov. 18. 7.

O *Philotheus*, let this Heavenly Promiſe excite in you a great Zeal to ſeek God, and ſeek him early; for if you do ſeek, you are ſure to find him; you are ſure, when you have found him, he will love you; and you ſhall reap all the happy Effects of God's infinite Love, and of an early Piety.

An early Piety! than which nothing will make you a greater Comfort to all your Friends, or a greater Bleſſing to the very College where you are bred; nothing will make you more univerſally eſteem'd, and belov'd by all Men, or more ſucceſsful

ful in your Studies; and besides that Peace of Conscience, and the Pleasure of Well-doing you will at present feel, think, if you can, how unconceivable a Joy it will be to you when, in your elder Years, you can reflect on your well-spent Time, and the Innocence of your Youth; how great a Consolation it will be to you on your Death-bed, how easie it will render your Accompts at the great Day of Judgment, and how much a whole Life spent in God's Service, will increase your Glory in Heaven.

God of his great Mercy, *Philotheus*, make these and the like Considerations effectual to create Holy Resolutions in you, and give you Grace to make good use of these following Directions, which are designed to teach you to fear the Lord from your Youth, and are suited to your particular Age and Condition, in hopes they may the more affect you. God grant they may. *Amen.* 1 *Kings* 18. 12.

Directions in General.

AS ſoon as ever you awake in the Morning, good *Philotheus*, ſtrive as much as you can, to keep all worldly Thoughts out of your Mind, 'till you have preſented the firſt Fruits of the Day to God, which will be an excellent Preparative to make you ſpend the reſt of it the better; and therefore be ſure to ſing the Morning and Evening Hymn in your Chamber devoutly, remembring that the Pſalmiſt, upon happy Experience aſſures you, that it is a good thing to tell of the loving Kindneſs of the Lord early in the Morning, and of his Truth in the Night Seaſon, *Pſal.* 92. 1.

When you are ready, look on your Soul as ſtill undreſt, till you have ſaid your Prayers.

Remember that God under the Law ordained a Lamb to be offered up to him every Morning and Evening.

ing. A Lamb! which is a fit Emblem of Youth and Innocence; think then that you are to resemble this Lamb, and be sure every Day to offer up your self a Morning and Evening Sacrifice to God, *Exod.* 29. 38.

If you are a Commoner, you may say your Prayers in your own Chamber; but if you are a Child, or a Chorister, then, to avoid the interruptions of the common Chambers, go into the Chappel, between First and Second Peal, in the Morning, to say your Morning Prayers, and say your Evening Prayers when you go *Circum.*

Now that every one may have this Duty proportion'd to his Capacity, the best way is to distinguish two Degrees of young Christians in this College, namely, those that are of an Age capable of receiving the Holy Sacrament, and those that are not; and in one of these two Degrees you are to rank your self.

Directions for the Youngeſt.

IF you are very young, good *Philotheus*, that God's Commands may not ſeem grievous to you at your firſt ſetting out, I ſhall adviſe you to no more than your Infant Devotion will bear; and that is, to take great care to learn your Catechiſm without Book, and to learn to underſtand it; for 'tis impoſſible you can ever perform your Duty, unleſs you firſt know what it is; 'tis impoſſible you can ever go to Heaven, unleſs you learn the way thither: And that you may beg God's daily Bleſſing, and his Grace to aſſiſt you, learn theſe two ſhort Prayers by heart, and ſay them every Day.

Morning Prayer.

GLory be to thee, O Lord God, for all the Bleſſings I daily receive from Thee, and for Thy particular

ticular preſervation and refreſhment of me this Night paſt.

O Lord, have Mercy upon me, and forgive whatſoever Thou haſt ſeen amiſs in me this Night; and for the time to come give me Grace to fly all youthful Luſts, and to remember Thee, my Creator in the days of my Youth.

Shower down thy Graces, and Bleſſings on me, and all my Relations [*on my Father and Mother, on my Brethren and Siſters*] on all my Friends, on all my Governours in this Place and on all my Fellow-Scholars, and give thy Angels charge over us, to protect us all from Sin and Danger.

Lord, bleſs me in my Learning this Day, that I may every Day grow more fit for thy Service: O pardon my Failings, and do more for me than I can ask or think, for the Merits of Jeſus my Saviour, in whoſe holy Words I ſum up all my Wants. *Our Father which art in Heaven*, &c.

Evening Prayer.

GLory be to thee, O Lord God, for all the Bleſſings I daily receive from thee, and for thy particular Preſervation of me this Day.

O Lord, have Mercy upon me, and forgive whatſoever thou haſt ſeen amiſs in me this Day paſt; and for the time to come give me Grace to fly all youthful Luſts, and to remember thee my Creator in the Days of my Youth.

Lord, receive me and all my Relations, and all that belong to this College, into thy gracous Protection this Night, and ſend me ſuch ſeaſonable Reſt, that I may riſe the next Morning more fit for thy Service.

Lord, hear my Prayers, and pardon my Failings, for the Merit of my bleſſed Saviour, in whoſe holy Words I ſum up all my Wants. *Our Father which art in Heaven*, &c.

This,

This, good *Phil.* is the lowest degree of Duty, and it should be your daily endeavour to improve in your Devotion, as well as in your Learning; and the more effectually to move you to so happy an improvement, I advise you on Sundays and Holidays attentively to read over the following Meditation, and to propose to your self the Holy Child Jesus for your Example.

A Meditation on the Holy Child Jesus.

GLory be to thee, O Lord Jesus, Glory be to thee, who when thou wert twelve Years old, didst go up to *Jerusalem* with thy Parents, after the Custom of the Feast, to eat the Passover, and to worship thy Heavenly Father, *Luke* 2.41.

O blessed Saviour, give me Grace, like thee, to make Religion my first and chiefest care, and devoutly to observe all solemn Times, and all holy Rites, which relate to thy Worship.

Glo-

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who when Thy Parents returned home, didſt ſtay behind in *Jeruſalem*, and after three Days, waſt found of them in the Temple, ſitting in the midſt of the Doctors, both hearing them, and asking them Queſtions.

O bleſſed Saviour, who in Thy very Childhood didſt triumph over all the vain Delights of Youth, and wouldſt chuſe no place but the Temple to reſide in, Mortifie in me all inordinate Love of ſenſual Pleaſure, which may pervert me from my Duty, raiſe in me an awful Reverence of Thy Houſe, an early Devotion in my Prayers, and a Delight in Thy Praiſes.

O bleſſed Jeſu, who didſt chuſe, before all others, the Company of the Doctors, and didſt both hear them. and ask them Queſtions; give me Grace to abhor all lewd Company, and all filthy Communication; give me Grace to love wiſe, and ſober, and profitable, and religious Converſation, and to be diligent

gent and inquisitive after Learning, and whatsoever is good.

Glory be to Thee, O Lord Jesus, Glory be to Thee, who when thy Father and Mother had sought Thee sorrowing, didst reply to them, *How is it that ye sought me? Wist ye not that I must be about my Father's Business?*

O blessed Jesu, who from Thine Infancy didst make it thy whole Imployment to do thy Father's Will, kindle in me a forward Zeal for thy Glory, that I may consecrate my Youth to thy Service, and make it the great Business of my Life, to know and fear, to love and obey my Heavenly Father.

Glory be to thee, O Lord Jesus, Glory be to thee, who didst at last return home with thy Parents, and wert subject to 'em.

O blessed Jesu, give me Grace to honour my Parents and Governors, and readily to obey all their lawful Commands!

Glory be to thee, O Lord Jesus, Glory be to thee, who in those tender

tender Years were bleſſed with ſuch heavenly Wiſdom, that all that heard thee were aſtoniſh'd at thy Underſtanding and Anſwers, who didſt daily increaſe in this heavenly Wiſdom, and in Favour with God and Man!

O Lord Jeſu, bleſs me with all Abilities of Mind and Body, that may make me daily increaſe in my Learning; but above all, bleſs me with Wiſdom from above, and give me thy whole Spirit to aſſiſt and enlighten me, that as I grow in Age, I may daily grow in Grace, and in the Knowledge of thee, and in Favour with God and Man, and every Day more and more conformable to thy unſinning and divine Example. *Amen*, Lord Jeſus, *Amen*.

Directions for thoſe that are more grown in Years.

WHEN you have attained to more Knowledge and Proficiency in Grace, and are of an Age capable

capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high time for you, good *Philotheus*, to lengthen your Prayers, and to begin to add some Ejaculations over and above, such as these are, which follow.

Ejaculations at Waking or Rising.

AWake, O my Soul, and sing Praises to God.

Glory be to thee, O God, for watching over me this Night.

Lord, raise me up at the last Day, to Life everlasting.

Morning Prayers.

EArly in the Morning will I cry unto thee; Lord, hear my Prayer.

Glory be to thee, Lord God Almighty; Glory be to thee, for renewing thy Mercies to me every Morning; Glory be to thee, for refresh-

refreſhing me this Night with ſleep, and for preſerving me from the perils of Darkneſs.

O do away, as the Night, ſo my Tranſgreſſions; ſcatter my Sins as the Morning Cloud!

Lord, forgive whatever thou haſt ſeen amiſs in me this Night, [my--- *Here if you are conſcious to your ſelf of any Sin committed in the Night, confeſs it.*] O Father of Mercies, waſh me throughly from my Wickedneſs, and cleanſe me from my Sin.

And let thy holy Spirit ſo prevent, and accompany, and follow me this Day, that I may believe in thee, and love thee, and keep thy Commandments, and continue in thy fear all the Day long.

Lord, make me chaſte and temperate, humble and adviſible, diligent in my Studies, obedient to my Superiours, and charitable to all Men.

Lord, deliver me from Sloth and Idleneſs, from youthful Luſts and ill Company, from all dangers bodily and Ghoſtly, and give me Grace to

remem-

remember thee, my Creator, in the Days of my Youth.

Bleſs, and defend, and ſave the KING, and all the Royal Family, and all Orders of Men amongſt us, Eccleſiaſtical or Civil; Lord, give them all Grace, in their ſeveral Stations, to be inſtrumental to thy Glory, and the publick Good.

Together with them, I commend to thy Divine Providence, [*my Father and Mother, my Brethren and Siſters,*] all my Friends and Relations, all my Superiours in this place, and all my Fellow-Scholars: O Lord, vouchſafe us all thoſe Graces and Bleſſings which thou knoweſt to be moſt ſuitable for us.

Unto thee, O my God, do I dedicate this Day and my whole Life; O do thou ſo bleſs and proſper me in my Studies, that I may every Day grow more fit for thy Service.

Hear me, O Lord, and pardon my Failings, for the Merits of thy Son Jeſus, in whoſe holy Words I ſum up all my Wants, *Our Father which art in Heaven, &c.*

Directions

Directions for reading Holy Scripture.

WHEN you have ſaid your Morning Prayer, good *Phil.* you may then go chearfully to your Study, and rely upon the Divine Goodneſs for a Bleſſing.

But firſt, if you have time, I adviſe you to read before ſecond Peal, ſome ſhort *Pſalm*, or piece of a Chapter out of the Goſpel, or Hiſtorical Books, becauſe they are the moſt eaſie to be underſtood; remembring the Example of young *Timothy*, who was bred up to know the Scripture from a Child, 2 *Tim.* 3.

But if you want Time on ordinary Days to read the Scripture, be ſure to read ſomewhat of it on Sundays and Holidays, and conſider, that you have it daily read to you in the Hall before Dinner and Supper, and at Night when you are juſt going to Bed, that you may cloſe

close the Day with holy Thoughts; and if you hearken diligently to it when it is read, you do in Effect read it your self.

Now to make your reading the more profitable to you, begin with one or more of these Ejaculations.

Ejaculations before Reading Holy Scripture.

WHerewithal, Lord, shall a Young Man cleanse his Way? even by ruling himself after thy Words, *Psal.* 119.

Lord, open my Eyes, that I may see the wonderful things of thy Law.

O Heavenly Father! I humbly beg thy Holy Spirit so to help me at this time to read and understand, and to remember and practise thy Word, that it may make me wise to Salvation.

When you are thus prepared, good *Phil.* then begin to read, and consider, that it is God's most Holy

Word you read; and that all the while you are reading, God is ſpeaking to you, and therefore read with Attention and Humility, and endeavour as much as you can, to ſuit your Affections to the Subject you read.

For inſtance, if you read any of God's Commands, they ſhould excite in you a Zeal to keep them.

If you read any of God's Threatnings againſt Sinners, or his Judgments on them, they ſhould excite in you a Fear to provoke him.

When you read any of his gracious Promiſes, they ſhould encourage and quicken your Obedience.

When you read any of God's Mercies, they ſhould excite you to Thankſgiving.

When you read any great Myſtery recorded in holy Writ, you are to proſtrate your Reaſon to divine Revelation.

And to this purpoſe, in the midſt of your reading ſay,

Lord, give me Grace to obey this Command: *Or,*

Lord,

Lord, deliver me from this Sin: *Or*, this Judgment: *Or*,

Lord, I rely on this good Promiſe: *Or*,

Glory be to thee, O Lord, for this Mercy: *Or*,

Lord, I believe and adore this Myſtery.

Say any of theſe, according as beſt agrees with the Subject you read; and when you have read as much as conveniently you can, conclude with one of theſe Ejaculations.

Ejaculations after reading.

BLeſſed be thou, O Lord, O teach me thy Statutes! *Pſal.* 119.

Lord, make thy VVord a Lantern unto my Feet, and a Light unto my Paths.

Lord, make thy VVord my Delight and my Counſellor.

Directions for the Day-time.

O *Philotheus*, you cannot enough thank God for the Order of the Place you live in, where there is ſo much care taken to make you a good Chriſtian, as well as a good Scholar, where you go ſo frequently to Prayers every Day in the Chappel, and in the School; and ſing Hymns and Pſalms to God ſo frequently in your Chamber, and in the Chappel, and in the Hall; ſo that you are in a manner brought up in a perpetuity of Prayer.

Be ſure, *Phil.* that you are accountable to God for all theſe Opportunities he gives you of ſerving him; and think how many Bleſſings for your ſelf, and for the College you might obtain, if you prayed to, and praiſed God rather out of a devout Affection, than meerly to comply with the cuſtom of the Place.

Prayer, good *Phil.* is the very Life of a Chriſtian, and therefore we

we are ſo frequently commanded to pray without ceaſing: Not that we can be always on our Knees, but that we would accuſtom our ſelves to frequent Thoughts of God, that whereſoever we are, he ſees us; and when we think on God, we ſhould have always an Ejaculation ready to offer up to him, and by this means we may pray, not only Seven times a Day with *David*, but all the Day long, *Pſal.* 119.

In your reading Holy Scripture, eſpecially in the *Pſalms*, you may eaſily gather thoſe ſhort Sentences which moſt affect you, for they are moſt proper for this Uſe; and when you have learn'd them without Book, ſay one of them now and then, as they occur to your Mind, or Occaſion requires, or as your Devotion prompts you.

But be not troubled, if being otherwiſe lawfully employ'd, or if being indiſpos'd, you paſs a whole Day without ſaying any, for to omit them is no Sin; nor be you ſcrupu-

lous in what Poſture you ſay them; for they being ſhort Breathings of the Soul to God, requires not that Solemnity as ſet Prayer does.

Now to give you ſome Inſtances of Ejaculatory Prayer, take theſe following.

At going out.

Lord, bleſs my going out, and my coming in, from this Time forth for evermore, *Pſal.* 221. 8.

After a Sin committed.

Lord, be merciful to me, miſerable Sinner, and for the Merits of my Saviour, lay not this Sin to my Charge.

After any Bleſſing, or Deliverance.

Glory be to Thee, O Lord, for this Bleſſing, *or*, for this Deliverance!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name, *Pſal.* 103.

At giving Alms.

O Lord, who didſt not deſpiſe the VVidow's Mite, accept of this little I now give to relieve one of thy poor Members! *Mark* 12. 42.

After having done any Good.

Not unto me, O Lord, Not unto me, but unto thy Name be the Praiſe, *Pſal.* 115. 1.

In Temptation.

Lord, ſuccour me with Thy Grace, that I may overcome this Temptation.

Directions for the Evening.

CONſider, good *Phil.* how many that have gone to Bed well over Night, have been found Dead the next Morning; and therefore it highly concerns you to take Care to make your Peace with God before you go to ſleep.

I adviſe you therefore towards Night, or when you go *Circum*, to call your ſelf to an Account how you have ſpent the Day.

Examine your Thoughts and Diſcourſes and Actions, and Recreations and Devotions, and ſee what has been amiſs in any of them.

Conſider what Idleneſs or Unchaſtity, what Lying and Stubbornneſs you have been guilty of; or whether you have had a Quarrel with any of your Fellows; and if you have, be ſure to be Friends with him before you ſay your Prayers.

Again, conſider what particular Bleſſing, or Deliverance God has vouchſafed you the Day paſt, that you may give Thanks for it, and then ſay as follows.

Evening Prayer.

LET my Prayer, O Lord, be ſet forth in Thy ſight as Incenſe, and the lifting up of my Hands be as an Evening Sacrifice, *Pſal.* 141.

Holy

Holy, Holy, Holy, Lord God, I miſerable Sinner humbly acknowledge that I have offended Thee this Day, in Thought, Word, and Deed [Particularly by—*Here mention any Sin you have been guilty of.*] But I fly into the Arms of Thy Fatherly Compaſſion; Lord, for thy Mercy ſake forgive me, cleanſe me from my Wickedneſs and ſtrengthen my Weakneſs, that I may overcome all the Temptations which daily ſurround me, and continue conſtant in my Obedience.

Accept of my humbleſt Praiſe and Thankſgiving, O Lord, for all the Goodneſs thou haſt this Day ſhewed me; for all the Helps of preventing or reſtraining Grace, thou haſt vouchſafed me; for whatever I have done this Day, which is in any meaſure acceptable to Thee, for whatever Progreſs I have made in my Study, for thy Preſervation of me from all the miſeries and dangers which frail mortality is every Moment expoſed to (Particularly, *here name any particular bleſſing or deliverance God hath ſent you.*)

Praiſe the Lord, O my, Soul, who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving Kindneſs

O Heavenly Father, to thy Almighty Protection I recommend my ſelf and all my Relations, and all that belong to this College; O Thou that never ſlumbers nor ſleeps, watch over us, to preſerve us from ſin and danger.

Lord, let it be thy good pleaſure to refreſh me this night with ſuch ſeaſonable Reſt, that I may riſe the next Morning more fit for thy Service; O pardon my Failings, and hear my Prayers, for the ſake of my Bleſſed Saviour, in whoſe holy Words I ſum up all my VVants, *Our Father*, &c.

Ejaculations at going to Bed.

LORD, as I now go to my Bed, I muſt one Day go to my Grave. O make me wiſe to conſider my latter End.

I will lay me down in Peace, and take my Reſt, for it is Thou, Lord, only makeſt me dwell in ſafety, *Pſal.* 4. 9.

Dire-

Directions for Midnight.

IF you chance to wake in the Night, or can't sleep, beware, *Phil.* of idle and unclean Thoughts, which will then be apt to croud into your Mind, and therefore to arm your self against them, I advise you to learn the 130, and the 139 *Psalms* by Heart, or treasure up some Ejaculations in your Mind, which will be excellent Matter for your Thoughts to feed on. For Instance.

Ejaculations for the Night.

THOU, Lord, hast granted thy Loving-kindness in the Day time, and in the Night-season will I sing of thee, and make my Prayer to the God of my Life, *Psal.* 41. 8.

O Lord, the Holy Angels are now before thy Throne in Heaven, they never rest Day or Night from thy Praises, and with them do I now sing Hallelujah, Salvation, and Honour, and Glory, and Power, be unto

to our God, for ever and ever. *Amen*, *Amen.* Rev. 7. 15.

Lord, I know thou wilt one Day call me to give an account of my Stewardſhip, but when thou wilt come I know not, whether at Even, or at Midnight, or at Cock-crowing, or in Morning, *Mark* 13. 35.

O do thou give me Grace to watch, and to pray always, that at thy coming thou may'ſt ſay to me, *Well done, good and faithful Servant, enter into the Joy of thy Maſter.* Amen. bleſſed Lord, *Amen.*

But have a care, *Phil.* you fix not your Mind too much, neither ſtrive to repeat too many devout Expreſſions for fear of hindring your Sleep, and of indiſpoſing your ſelf for the Duties of the Day following.

Directions for the Lord's Day.

A Good Chriſtian, *Philotheus*, that takes care to ſpend every Day well, will take more than ordinary Care to ſanctifie the Lord's Day, it being the proper Employment

ment of that Day, to attend God's Worſhip, and to provide for our Souls, and therefore 'tis fit you ſhould add ſome Petitions to your Morning and Evening Prayer, relating to the ſolemn Duties of the Day; ſuch as theſe are which follow.

Before Church-time.

O My God, I humbly beſeech Thee to prepare my Soul to worſhip Thee this Day acceptably with Reverence and Godly Fear; fill me with that Faith which works by Love; purify my Heart from all vain and worldly, or ſinful Thoughts; fix my Affections on Things above all the Day long, and, O Lord, give me Grace to receive thy Word, which I ſhall hear this Day, into an honeſt and good Heart, and to bring forth Fruit with Patience. *Luke* 8. 15. Hear me, O God, for the ſake of Jeſus my Saviour, *Amen*, *Amen*.

When you come into the Church or Chappel, not only on the Lord's Day, but on any other Day, uſe this ſhort

ſhort Preparatory Prayer at your firſt kneeling down.

In the Church.

O Lord, I humbly beg thy Holy Spirit to help my Infirmities at this time; and to diſpoſe my Heart to Devotion, that my Prayers and Praiſes may be acceptable in thy Sight, thro' Jeſus Chriſt my Saviour. *Amen.*

After Church-time

GLory be to Thee, O Lord God Almighty, Glory be to Thee, who haſt permitted me to appear before Thee this Day and to tread thy Courts!

Lord, pardon all my Failings in thy Service this Day paſt, the wandrings and coldneſs, and indevotion of my Prayers. For the ſake of my Bleſſed Saviour, have Mercy upon me.

Lord, make me a Doer of thy Word, and not a Hearer only, leſt

I deceive my own Soul, *Jam* 1. 22.

When you are called to repetition at Night, remember, *Phil.* to make some amends for your negligent hearing at the Church, and treasure up in your Memory some little Portion of those Instructions you have heard, to direct your Practice.

Directions for Receiving the Holy Eucharist.

THE Receiving of the Blessed Sacrament, good *Phil.* is the most Divine and Solemn Act of all our Religion, and it ought to be the zealous Endeavour of every true Christian, by God's Assistance, to prepare his Soul with the most serious, and most devout Dispositions he possibly can to approach the Holy Altar: You are therefore to consider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before

Before Receiving.

The Duties you are to perform before Receiving, are all comprehended in that one Rule which St. *Paul* gives us, 1 *Cor. ver.* 11. *Let a Man examine himſelf, and ſo let him Eat of that Bread and Drink of that Cup,* which are in a manner Commented on by the Church, in the Exhortation before the Sacrament, which I adviſe you to read over in your Common-Prayer-book.

To put this Rule in practice, 'tis your beſt way, *1 bil.* at ſome convenient time to withdraw your ſelf into your Chamber, or into the Chappel, and there to begin to commune with your own Heart, and to call your Sins to remembrance; but firſt pray heartily to God for his Grace to aſſiſt you.

A Prayer before Examination.

Hear the Voice of my humble Petition, O Lord, now I cry unto Thee, and

and lift up my Hands toward thy Mercy Seat.

Behold, Lord, now I am about to search into my own Heart; but alas, alas! my heart is deceitful, and desperately wicked, how can I know it? *Jer.* 17. 9. Thou therefore that searchest the Heart, and triest the Reins, discover to me all the Evil and Deceits of my own Heart, that I may confess, bewail, and forsake them, and obtain Mercy. Lord hear me, Lord help me, for the Merits of Jesus my Saviour, *Amen. Amen.*

Rules to be observ'd in Examination.

Having pray'd for God's Assistance, doubt not, *Phil.* but he will vouchsafe it you; and to guide you in your Examination the better, observe these following Directions.

When you examine your self, either by the following Catalogue, or by that in the *Whole Duty of Man*, or by any other: Pause a while on every particular; and if you

you find your ſelf not guilty, then ſay, Glory be to Thee, O Lord, for preſerving me from this Sin; and ſo go on.

When your Conſcience anſwers guilty, then it will be your beſt way, having ſaid, Lord, have mercy upon me, and forgve me this Sin, to write down that Sin in a Paper, that you may have it ready to confeſs to God, when your Examination is done.

Your are to conſider, *Phil.* that there are ſeveral Degrees of young Penitents, and ſome are more, ſome leſs ſinful. For Inſtance.

Some there are, who either thro' want of conſciencious Parents, or thro' often ſtifling good Motions, or through Inconſtancy, or Heedleſneſs, or Unadviſedneſs, or vicious Company, or ill Nature, or Youthful Luſts, and the like, have been from their Infancy very negligent of Learning, or at leaſt of practiſing their Duty.

Again, ſome there are amongſt theſe, whoſe Sins are more heinous than

than ordinary, in regard they are accompanied with ſeveral Aggravations: For any Sin is much aggravated, if they be committed knowingly, or deliberately, or frequently: and more than that, if it be committed obſtinately, or preſumptuouſly, or on ſlight, or no Temptations, or againſt Checks of Conſcience, or againſt Reproofs, or Admonitions, or Chaſtiſements, or Vows to the contrary; but moſt of all, if it be committed ſo long and ſo often, till it beeomes habitual, till the Sinner does take delight in it, or boaſts of it, or makes a Mock at it, or tempts others alſo to commit it. All theſe and the like Circumſtances do very much heighten the Guilt of any Sin.

You may eaſily from hence gueſs what Progreſs you have made in Wickedneſs, and if you find your ſelf in the number of any of theſe, by all means, good *Phil.* reſolve to repent immediately, and to confeſs your Sins with all their Aggravations; for be ſure of this, that

every

every other Step you run farther from Heaven, every other Hour you continue longer in a ſinful Courſe, makes your Sins the more hard to be maſter'd, and your Repentance the more difficult.

On the other ſide, ſome there are, tho' I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the goodneſs of God ſecur'd from violent Temptations, and enormous Sins, who have, like *Joſiah*, while they were yet young, ſought the Lord, and have in a great meaſure kept their Baptiſmal Vow, and preſerved a Senſe of their Duty, 2 *Chron.* 3. 3.

Such as theſe have fewer Sins to confeſs, and thoſe Sins leſs aggravated, and therefore have greater Obligations to magnify God's Mercy than others; but if you are in this Number, have a care of growing careleſs in your Examination, or of preſuming on your own Innocence: For if we ſay, or think we have no Sin, we miſerably deceive our ſelves, 1 *John* 1.

O *Phil.* the beſt of Men, God knows, have very much Evil in them to deteſt and bewail, and have infinite need of a Saviour, and therefore let him that ſtandeth, take heed leſt he fall, 1 *Cor.* 10. 12.

Whatever you do then, be ſure to keep your heart with all diligence, and pray for conſtant Supplies of God's Grace, for perhaps the Devil defers his tempting you 'till you are grown up, and become your own Maſter, and have not that tenderneſs of offending, or that awe of Parents, or Superiors, which you now have.

Be not over-ſcrupulous, *Phil.* either to make your ſelf guilty of more Sins than really you are, or to reckon up all your Infirmites, or daily Failings, or Sins of Omiſſion, which would render your Examination endleſs and impoſſible; but examine your ſelf chiefly about your wilful Sins, or Sins of Commiſſion; and know, there be many Sins, even of Commiſſion, that you may doubt whether you have committed or no; many

many that you have quite forgot; but be not diſheartned at it, for Holy *David* hath taught you, that a general Confeſſion for ſuch Sins is enough, when he prays to God to cleanſe him from his ſecret Faults, *Pſal.* 19. 12.

That you may gain a true Senſe of your Sins, by your Examination, labour to imprint in your mind awful Apprehenſions of the Day of Judgment, and of God the great Judge, in whoſe Preſence you now are; and to raiſe ſuch Apprehenſions, dwell a while in ſuch Meditations as theſe.

Motives to Examination.

O My Soul, thou art now in the Preſence of the great Judge of Heaven and Earth, before whoſe dreadful Tribunal thou muſt certainly appear at the Day of Judgment, to give a ſtrict Account of all thy Actions, and every idle Word, of every evil Thought, and thy own Conſcience will then be thy Accuſer. Think,

Think, O my Soul, think if thou canſt, what unimaginable Horrors will ſeize an impenitent Sinner, when the laſt trump calls him out of the Grave, and the Devils begin to drag him to God's Judgment Seat! What would ſuch a Wretch give to purchaſe one ſuch Opportunity of Repentance, as God now in great Mercy gives thee? If ever thou hopeſt to eſcape thoſe Horrors, O my Soul, make thy Peace with God, judge thy ſelf here, leſt thou be condemned hereafter.

The Examination it Self.

I Adjure thee, O my Soul, in the Preſence of the great Judge, who knows all the Secrets of thy Heart, I adjure thee, as thou wilt anſwer before God's Judgment-ſeat at the laſt Day, to tell me.

Does not thy daily Experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averſe to all that is good?

How

How haſt thou ſpent thy Time from thy Childhood to this very Moment?

How haſt thou kept the Solemn Vow of thy Baptiſm?

What good Duties haſt thou omitted?

What Sins haſt thou committed?

In particular, what Sin art thou guilty of, more immediately *againſt God.*

Art thou guilty of any Infidelity or Atheiſm, and diſtruſt in, or preſumption on, or deſpair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry, in worſhipping any Creature? Haſt thou loved any thing more than *God*, or fear'd any one above him?

Haſt thou been guilty of Hypocriſy in God's Service, or of forſaking God, and of reſorting to the Devil, to Witches or Wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Afflictions, or of being thankful for his

his Mercies, or of being disobedient to his Commands, or of being incorrigible under his Judgments?

When, and in what manner hast thou been guilty of dishonouring God?

By blasphemous or irreligious Thoughts, or Discourses; or by tamely hearing others blaspheme?

By taking God's most holy Name in vain, or by customary or false Swearing, or by the breach of any lawful Oath or lawful Vows?

By any Sacrilege, or irreverent Behaviour in God's House, or misspending the Lord's Day, or any neglect of, or inattention to God's Word read or preach'd; or unprofitableness under the means of Grace?

Have I dishonoured God by Coldness, and Wandrings, and Indevotion, or Carelesness in my Prayers, or by any Weariness in his Service, or by any total Neglect of it, or by unworthy Communicating?

By Impenitence, or putting off the evil Day, or superficial and partial Repentances, or frequent Relaps-

ſes, or reſiſting the good Motions of God's Spirit?

By abetting any Schiſm, or Hereſy, or Prophaneneſs?

O my Soul, what Sins art thou guilty of more immediately *againſt thy ſelf*?

Art thou guilty of Pride, either of thy Cloaths, or of thy Eſtate, or of thy Credit, or of thy Parts, or of thy own Holineſs, or of boaſting of thy own good Deeds, or of commending thy ſelf, or of being greedy of Praiſe, or of performing good Duties to gain Applauſe, or of committing Sin to avoid Reproach of Men?

Haſt thou been immoderately greedy of Riches, or of ſenſual Pleaſures, or guilty of Peeviſhneſs, or of too violent, or too laſting fits of Anger, or of Inconſtancy, or of Inconſideration, or of Diſcontentedneſs with any Condition?

Haſt thou been guilty of miſpending thy Time, or of negligence in reſiſting Temptations, or of no impro

improving thoſe Opportunities of Learning and Piety, which God gives thee in this Place, or of abuſing thy natural Parts to Sin?

Haſt thou been guilty of any intemperance in Eating, or in Drinking, or in Sleeping, or in Recreations, ſpending too much time on them, or being too greedy after them?

Haſt thou been guilty of Idleneſs, or of down-right Drunkenneſs, or of laughing at it in others?

Haſt thou been guilty of any Uncleanneſs of the Eye, or of the Hand, or of the Fancy, of any Laſciviouſneſs, or Luſt, or Fornication, or Adultery? or haſt thou taken delight in lewd Company, or in vicious or unchaſte Songs, or Stories, or Expreſſions?

O my Soul, what Sins art thou guilty of, more immediately *againſt thy Neighbour?*

How, when, where, againſt whom haſt thou been guilty of any Injury, or Injuſtice, or Oppreſſion, or breach of Truſt, or Promiſe, or of any

Fraud, or Theft, or Flattery, or Diſſimulation, or Treachery, or Lying, or of giving any juſt Scandal?

How, when, where, againſt whom haſt thou been guilty of any ill Language, or Detraction, or Slander, or Tale-bearing, or raſh Cenſuring, or Back-biting, or of Contemning, or Scoffing at thy Neighbour, either for his Infirmities, or for his being Religious?

How, when, where, againſt whom haſt thou been guilty of any Contentiouſneſs, or Spite, or Revenge, or of delighting cauſleſly to grieve thy Neighbour, or of Railing, or of actually hurting him, or of Murthering him in thy Mind, by ill Wiſhes, or Curſes? Haſt thou been guilty of bitter Imprecations, or bearing falſe Witneſs, or Covetouſneſs of any thing he poſſeſſes?

Haſt thou been guilty of Unthankfulneſs to thoſe that have done thee good, or have reproved thee, or of Uncharitableneſs to the Poor, or to any Chriſtian in diſtreſs, or of any Unnaturalneſs to any of thy Relations,

ons, or of any Evil ſpeaking, or Diſreſpect, or Stubbornneſs againſt any of thy Governours either Civil or Eccleſiaſtical; or in particular againſt thy Parents or Superiors in this Place, or of any wilful Diſobedience to the lawful Commands of all, or either of them?

Haſt thou tempted any other to Sin by Connivance, or Encouragement, or Command, or Perſwaſion, and mightily increas'd thy own Guilt, by furthering the Damnation of thy Brother?

In caſe, *Phil.* you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any ſcruples, or troubles of Conſcience in the practiſe of it, I then adviſe you, as the Church does, to go to one of your Superiors in this Place, to be your ſpiritual Guide, and be not aſhamed to unburthen your Soul freely to him, that beſides his Ghoſtly Counſel, you may receive the benefit of Abſolution: For though

though Confeſſion of our Sins to God is only matter of Duty, and abſolutely neceſſary, yet Confeſſion to our Spiritual Guide alſo, is by many devout Souls, found to be very advantageous to true Repentance.

If upon your Examination, *Phil.* you find you have any way wronged your Neighbour, reſolve upon the firſt Opportunity to make him ſome ſuitable ſatisfaction, and to ask his Forgiveneſs; for you are firſt to be reconciled to your Brother, before you come to the Altar to offer your Gift, *Matth.* 5. 23.

If you are guilty of tempting any other to Sin, ask God's Pardon for him, as well as for your ſelf, and, if you have any Opportunity to do it, exhort him to Repentance.

But if any have wronged you, forgive the Injury preſently; for you beg Forgiveneſs of God on this very Condition, that you your ſelf forgive your Brother.

This Examination of your ſelf, *Phil.* I ſuppoſe will be Task enough for

for you at one time; and therefore that you may not tire your self, you may conclude with this short Prayer.

A Prayer after Examination.

O LORD God, I have now by thy Assistance consider'd my own evil Ways, O thou who only knowest the Heart, and who only canst change it, create in me such a broken and contrite Heart which thou hast promised not to despise, and so deep a Sense of my own Sin and Misery, that my Repentance may bear some proportion to my Guilt. O my God, pardon all my Failings, and perfect that good Work thou hast begun in me, for the Merits of Jesus my Saviour, in whose holy Words I sum up all my Wants. *Our Father*, &c

At the very next Opportunity of retiring you can get, resolve, good *Phil.* with the Prodigal, to return to your Heavenly Father, and humbly to beg Forgiveness; and having

brought your Catalogue of Sins with you, kneel down, and with the loweſt proſtration of Soul and Body, make your Confeſſion to God of your Sins, and of their Aggravations.

A Form of Confeſſion.

O Thou great Judge of Heaven and Earth, before whoſe Glorious Majeſty, even the good Angels, who never ſinned, fall proſtrate and tremble!

With what Debaſement and Dread ought I to appear before thy awful Preſence, who am but Duſt and Aſhes, and which is infinitely worſe, a miſerable wretched Sinner!

Holy, Holy, Holy, Lord, God Almighty, Thou art of purer Eyes than to behold Evil, with the leaſt Approbation; the way of the Wicked, and the Sacrifice of the Wicked is an Abomination to Thee! *Prov.* 15. 8.

Wo is me then, O Lord, wo is me, for I have inclined unto Wickedneſs

edneſs with my Heart, but for the ſake of thy well-beloved Son, caſt not out my Prayer, nor turn thy Mercy from me, *Pſal.* 66.

Miſerable Wretch that I am, I have gone aſtray from the very Womb, I was ſhapen in Wickedneſs, and in Sin did my Mother conceive me! Who can bring a clean thing out of an unclean? What is Man then, O God, that he ſhould be clean; or he that is born of a Woman, that he ſhould be Righteous!

Thou, Lord, putteſt no truſt in thy Saints, and the Heavens are not clean in thy Sight, and the very Angels Thou chargeſt with Folly. *Job* 4.

How much more abominable then, and filthy am I, who daily drink Iniquity like Water!

Lord, pity, and cleanſe, and forgive, and ſave me for thy Mercies ſake.

I know, O God, that in my Fleſh dwelleth no good thing; for when I would do good, evil is preſent with me, and I ſee a Law in my

Members warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin; *Rom* 7.

Lord, have mercy upon me, and deliver me from this Body of Death, from this Tyranny of Sin.

Alas, alas, my whole Nature is corrupt, infinitely prone to all Evil, and averſe to all that is good; my Underſtanding is full of Ignorance and Error; my Will is perverſe, my Memory tenacious of all things that may pollute me, and forgetful of my Duty; my Paſſions are inordinate, my Senſes the Inlets of all Impurity, and I have abuſed all my Faculties, I am unclean, unclean.

Lord, pity, and cleanſe, and forgive, and ſave me for thy Mercies ſake.

O Lord God, how have I thro' my whole Life violated the ſolemn Vow I made to Thee in my Baptiſm, by eagerly purſuing the Vanities of this wicked World, by eaſily yielding to the Temptations of the Devil, by greedily indulging my own carnal Deſires and Luſts, by a fruitleſs

and

and dead Faith, and by Diſobedience to thy Holy Will and Commands.

Father, I have ſinned againſt Heaven and in thy ſight, and am no more worthy to be called thy Son.

I have ſinned, O Lord God, I have ſinned, *againſt Thee*, by ——

[*Here confeſs out of your Paper the Sins which you have committed more immediately againſt God, with their Aggravations that accompany them. For Inſtance,*

Lord, I have committed this Sin, or theſe Sins frequently, againſt Checks of Conſcience, *&c. and then add.*]

Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son. O pity, and cleanſe, and forgive, and ſave me for thy Mercies ſake.

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my own ſelf*, by ——

[*Here confeſs the Sins you have committed more immediately againſt your ſelf, with your Aggravations,* &c. *and ſay as before:*]

Father,

Father, I have ſinned againſt Heaven, *&c.*

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my Neighbour,* by ——

[*Here confeſs the Sins you have committed more immediately againſt your Neighbour, with the Aggravations, &c. and add as before:*]

Father, I have ſinned againſt Heaven, *&c.*

O Lord God, my Wickedneſs is great, and my Iniquities are infinite, they are more in Number than the Hairs of my Head, and my Heart would fail me, but that I well know thy Mercies are more numberleſs than my Sins, *Pſal.* 40. 12.

Have Mercy upon me therefore, O Lord, according to thy great Goodneſs, according to the multitude of thy Mercies, do away my Offences, *Pſal.* 51.

Who alas, can tell how oft he offendeth! O cleanſe Thou me from my ſecret Faults, from all my Sins of Ignorance, or Infirmity, or Omiſſion, of which I have not obſerved,

ved, or which I have forgot; Lord, lay none of them to my charge; Father, forgive me; Lord Jesus have mercy upon me.

O remember not the Sins and Offences of my Youth, but receive me; O Heavenly Father, into the Arms of thy Fatherly Compassion, as thou didst the returning Prodigal, and forgive me all my Transgressions, for the Merits of Jesus, thy only well-beloved Son, and my Saviour. *Amen. Amen.*

When you have thus confess'd your Sins, good *Phil.* endeavour to be still more sensible of them, and to bewail them with a true penitential Hatred, and Shame, and Sorrow for them, then make steady Resolutions of forsaking 'em, and cry earnestly to God for Pardon and Grace; for you must as well put on the New Man, as put off the Old, *Eph.* 4. 21. Of all which Acts of Repentance, I give you the following Instances, and advise you to say them over as devoutly as possible you can.

Acts

Acts of Shame.

O Lord God, I am aſhamed, and bluſh to lift up my Face to Thee, for my Iniquities are increaſed over my Head, and my Treſpaſſes are grown up unto the Heavens, *Ezra* 9. 6.

O my Soul, what Fruit have I reap'd from all the Pleaſure of Sin which flattered me, which are but Vanity, and Vexation of Spirit.

Lord, I am aſhamed of my own folly and madneſs, and diſingenuity, when I call to mind how greedily I have ſucked in my own Pollution; how treacherouſly I have betrayed my own Soul to Temptations, and combined with the very Devils to haſten and increaſe my own Damnation; how obſtinately I have fled from Thee, when thy Mercy purſued me with Promiſes of Pardon; how unworthily I have abuſed thy Goodneſs and Forbearance, and long-ſuffering, which ſhould have led me to Repentance.

Surely

Surely after I was turned I repented; and ſince I have conſider'd my Ways, I am aſham'd; yea, even confounded, becauſe I bear the Reproach of my Youth, *Jer.* 31. 19.

Acts of Abhorrence.

I hate all evil Ways, O Lord, but thy Law will I love, *Pſal.* 119.

O Lord God, nothing is more abominable in thy ſight, or more diabolical; nothing more defaces thy divine Image, or makes me more odious in thy pureſt Eyes than Sin; and therefore I hate and abhor it!

O Lord God, I confeſs I have nothing good in me, nothing that can any way move Thee to compaſſionate ſo loathſome a Sinner, but thy own free, and undeſerved, and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the Riches of thy Goodneſs, who haſt ſpared me ſo long, and haſt given me this Opportunity of Repentance,

pentance. O do Thou yet magnifie thy Mercy more in my Forgiveneſs. O cleanſe me from all that Filth my Soul hath contracted, which now renders me odious to my own ſelf, as well as to Thee.

Acts of Contrition.

Miſerable Wretch that I am, that I ſhould begin ſo early to offend my Creator, and ſin ſo much in ſo ſhort Time!

Lord, I fear I never yet thoroughly conſider'd how evil, and how bitter a thing it is to depart from Thee: O make me every Day more and more ſenſible of the Error of my Ways, and of my own infinite Vileneſs!

Miſerable Wretch that I am, that ever I ſhould commit thoſe Sins, which expoſe me to all the Vials of thy Wrath, to all the Curſes of thy Law, to all thy Judgments temporal or ſpiritual in this Life, and to all the Horrors, and Deſpair, and Torments of the Damn'd in the Life to come!

Miſera-

Miserable Wretch that I am, that ever I should transgress that Law of thine, O God, which is so just and holy, and good, and perfect, and so condescending to my Infirmities; and in keeping of which there are so great, so unconceivable Rewards!

O, that with *Mary Magdalen* I could weep much and love much, having so much to be forgiven, *Luke* 7. 38.

O gracious Lord, look on me, as thou didst on *Peter*, and let thy compassionate Look so pierce my Heart, that I may weep bitterly for my Sins! *Luke* 22. 61.

O Lord God, break this hard Heart, for thou only canst do it, and melt it into Tears of Contrition; Miserable Wretch that I am, that I should sin so much, and yet grieve so little!

Wo is me, miserable Wretch, wo is me, that ever I should offend so indulgent, so liberal, so tender a Father!

Wo is me, that ever I ſhould repay the infinite Love, and the intolerable Sufferings of my Saviour for me, with nothing but thoſe Sins which occaſioned thoſe very Sufferings.

Wo is me, that ever I ſhould grieve the Holy Spirit, by rejecting of many of his good Motions, from whom only I derive Grace and Conſolation!

O Lord God, every ſlight worldly trouble is apt to draw back plenty of Tears from mine Eyes, but when I would weep for my Sins, which are the greateſt Calamities that can poſſibly befal me, either my Eyes are dry, or my Tears too few, to bewail ſo many Provocations!

O bleſſed Spirit, inſtil true penitent Sorrow into my Soul, make my Head Waters, and my Eyes Fountains of Tears, or do thou ſupply the want of them with Sighs and Groans unutterable! *Rom.* 8. 26.

But alas, I know all the Tears I can poſſibly ſhed, can never waſh away the

the least of my Sins, 'tis thy Blood only, Lord, that can do it!

O Blessed Saviour, How can I ever sufficiently lament the guilt of my Sins, which was so great, that nothing but thy own inestimable Blood could expiate!

O Heavenly Father, in the defect of my own Tears, I offer Thee the Blood of thy own well-beloved Son; for his sake have Mercy upon me. *Amen, Amen.*

Resolution.

O Lord God, with Shame I confess that other Lords besides Thee have hitherto had Dominion over me, *Isa.* 26.

I have been in the snare of the Devil, and have been led captive by him, and Sin hath reigned in my mortal Body, and I have obeyed it in the Lusts thereof; but henceforth I resolve to serve none but Thee, and from this very Moment I utterly forsake all my Sins, and turn to Thee! 2 *Tim* 2. *Rom.* 6.

O my God, I do from my Heart renew my Baptiſmal Vow, which alas, I have hitherto ſo often violated; I do for ever renounce the Devil and all his Works, and all his Temptations; I do for ever renounce all the Vanities of this wicked World which may prevent me from thy Service, and all the ſinful Luſts of the Fleſh.

O my God, I do ſtedfaſtly believe all the Articles of the Chriſtian Faith, and will keep thy holy Will and Commandments, and walk in the ſame all the Days of my Life.

All this I am bound to do and believe, and by thy help ſo I will; and I heartily thank Thee, O Heavenly Father, who haſt called me to this ſtate of Salvation, through Jeſus Chriſt my Saviour; and I humbly pray Thee for his ſake to give me Grace, that I may continue in the ſame to my Lives end.

Oblation

Oblation.

Bleſſed be thy Name, O Lord God, who haſt ſet before me Life and Death, and haſt bid me chuſe Life.

Behold, Lord, I do with all my Heart chuſe Life, I chuſe Thee, O my God, for thou art my Life.

Save, Lord, and hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole Heart which I now give Thee.

O my God, I offer Thee my Senſes and Paſſions, and all my Faculties; I offer Thee all my Deſires, all my Deſigns, all my Studies, all my Endeavours, all the remainder of my Life; all that I have, or am, I offer up all intirely to thy Service.

Lord, ſanctify me wholly, that my whole Spirit, Soul and Body, may become thy Temple. O do Thou dwell in me, and be Thou my God, and I will be thy Servant. *Amen, Amen,* 1 *Cor.* 6.

Acts of Charity.

O Lord God, I do from henceforth reſolve to love my Neighbour as my ſelf, and to love him not in Word only, but in Deed and in Truth, *John.* 1. 3.

I do from my Heart forgive all Men their Treſpaſſes; do thou, Lord, forgive them alſo.

Lord, bleſs them that hate me, and do good to them that have any way deſpightfully uſed me, O repay them Good for Evil.

O my God, bleſs all thoſe that I have any way wronged; have mercy on all thoſe to whoſe Sins I have been any way acceſſary, and give them all Grace to forgive me. *Amen. Amen.*

Petition for Pardon.

O Thou Father of Mercies, and God of all Conſolation, be merciful to me a miſerable ſinner.

Lord,

Lord, remember all thy gracious Calls of Sinners to Repentance, all thy Proteſtations, that thou delighteſt not in the Death of him that dies, and that thou wouldſt have all to be ſaved, *Ez.* 18. 32. 1 *Tim.* 2. 4.

Lord, remember all the exceeding great and precious Promiſes, which thou haſt made to penitent Sinners.

Lord, remember that thy Mercy is over all thy Works, that in Mercy Thou delighteſt, and that all the Holy Angels ſeeing Thee well pleaſed in the Exerciſe of that Mercy, rejoyce at the Converſion of a Sinner, that the greater my Sins are, the more will that Mercy be magnify'd in my Forgiveneſs, *Luke* 15. 10.

Lord, remember that thou didſt ſo love the World, as to give thy only beloved Son a Ranſom for it, *John* 3. *Rom.* 8.

O Heavenly Father, thou that ſparedſt not thy only Son, but deliveredſt him for us, wilt thou not with him alſo freely give us all things,

and

and if all things, wilt thou not alſo give us the Pardon of our Sins?

O my God, I firmly believe thou wilt, on that Ranſom my Saviour hath paid for me, and on all thy gracious Promiſes of Pardon, which for his ſake thou haſt made to me, I wholly rely; here only is the ſure and ſtedfaſt Anchor of my Soul, to which my Faith and Hope ſhall for ever adhere.

All, this, Lord, do I plead, to implore thy Forgiveneſs.

Behold, Lord, though my Failings are many, yet to the utmoſt of my Power, I have confeſs'd, and bewailed, and forſaken my Tranſgreſſions. Behold, Lord, I come at thy Call, and I come weary and heavy laden with the Burthen of my Sins, be it unto me according to thy Word. O thou that art faithful and juſt, forgive me my Sins, and cleanſe me from all Unrighteouſneſs. LORD, do thou in no wiſe caſt me from Thee, but heal my Backſlidings, and love me freely, eaſe me of my bur-

burthen, that I may find Rest in thee, and say unto my Soul, Be of good cheer, thy Sins are forgiven thee, *Matth.* 11. 29. 1 *John* 1. 9. *John* 6. 36. *Hos.* 14. 4.

O Heavenly Father, for thine own infinite Mercies sake, for thy Truth and Promise sake, for all the Merits and Sufferings of the Son of thy Love, in whom thou art always well pleased, pardon all my Sins and Failings, and receive me into thy Favour, *Amen*, O Lord God, *Amen*, *Amen.*

A Petition for Grace in general.

O Lord God, I have sworn, and I will perform it, that I will keep thy righteous Judgments, *Psal.* 119.

But alas! I am able of my self to do nothing that is good, not so much as to think one good Thought, and I no sooner shall rise from my Knees, but I fear I shall be tempted to those very Sins I have now so so-

lemnly renounced, and thoſe Temptations will certainly overcome me, unleſs Thou, Lord, doſt ſeaſonably interpoſe thy Grace to withhold me.

But I can do all Things thorough Thee ſtrengthning me: Do Thou then, O bleſſed Saviour, perfect thy Strength in my Weakneſs, for in Thee only is my Truſt, *Phil.* 3.

O my God, Thou haſt promiſed to give thy Holy Spirit to thoſe that ask it, *Luke* 11. 3. Behold, Lord, I do humbly, I do earneſtly ask thy Holy Spirit now of Thee, O fulfil thy gracious Promiſe to me, O vouchſafe me that Holy Spirit I pray for to purifie my corrupt Nature, to ſtrengthen my Weakneſs, to comfort me in Troubles, to ſupport me in Diſcouragements, to ſuccour me in Temptations, and to aſſiſt me in all parts of my Duty, that I may ever hereafter live in thy Fear, and in conſtant, ſincere, and univerſal Obedience to all thy righteous Laws.

Thou, O Searcher of Hearts, knoweſt the Sin (or Sins) I am moſt in-

inclined to, [*Here name it, or them*] and herein will lie my greatest danger of Back-sliding: But, O my God, I beg a double Portion of thy invisible Aid against it, (*or them*) Hold thou up my Goings in thy Paths, that my Foot-steps slip not, O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature, 1 *John* 5.

True it is, O Lord God, that there are many Sins which upon Examination, I find, through thy Grace, I have not yet committed, and therefore not unto me, Lord, but to thy Name be the Glory; but alas! there is in my corrupt Nature so great a pronenes to Evil, so great a curiosity to try what Sin is, that without thy restraining Grace, every Temptation when I shall have more Age and Liberty, and Opportunity to enforce it, will be apt to draw me from my Obedience and to overthrow all my present Resolutions.

But my help standeth in Thee, O great Creator, who hast made Ha-

ven and Earth, and I commit my Soul to thy keeping, O Thou that are Faithful as well as Almighty, keep that ſafe which is committed to thy Truſt, watch over me that I may not be beguiled by the deceitfulneſs of Sin, or betrayed by my own treacherous Heart, or ſurpriz'd by my ghoſtly Enemies; and give me Grace to watch and to pray inceſſantly my ſelf, leſt I enter into Temptation. Hear, Lord, from Heaven, and ſuccour me for the alone Merits of Jeſus my Saviour. *Amen. Amen*, 1 *Pet.* 4. 19.

Petitions for Particular Graces.

O That my ways, Lord, were made ſo direct, that I might keep thy Statutes, for then ſhall I not be confounded, when I have reſpect unto all thy Commandments. *Pſal.* 119.

Vouchſafe me thy Holy Spirit therefore, O Lord God, to work in me whatever is well-pleaſing in thy Sight

Sight, that for the time to come, I may bring forth Fruits meet for Repentance.

O let it be thy good Pleasure to create in me a saving Knowledge of Thee, and of my Duty, justifying Faith, true sanctifying Grace, and a purifying Hope, an ardent Love, and a filial Fear of Thee, a constant Desire of pleasing Thee, and a great Tenderness of offending Thee.

Lord, create in me a penitent Heart, a resigned Will, and mortified Affections, an habitual Mindfulness of thy Presence, and a steady Devotion in my Prayers, sincere Intentions, and Zeal for thy Glory, Perseverance in all holy Purposes, and Constancy in all Trials and Temptations.

Lord, create in me a reverential Awe of thy Name, a Delight in thy Service, a secret Regard to this Day and House of Prayer, and a great Attention to thy Word; a daily Care of my Time, and Diligence in my Studies.

Lord, make me chaste and temperate, humble and advisable, and

patient of Reproof: and create in me a cheerful and meek, a contented and conſiderate, a quiet and peaceful Spirit.

Lord, bleſs me with Health, and competency of Living, with a good Underſtanding, a retentive Memory, and a ready Apprehenſion, and with ſuch a meaſure of temporal good Things, as thou ſeeſt fit for me, and give me Grace to make a right Uſe of all thoſe Bleſſings I have already received.

Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senſes, ſtop my Ears, and turn away my Eyes from Sin and Vanity.

Lord, give me grace to be juſt in all my Dealings, to do to all Men as I would they ſhould do to me, to be ſubject to my Parents, and to all my Superiors, to the King as Supreme, and to all Civil Magiſtrates, to the Paſtors of thy Church, and to all my Governors in this Place: O grant that I may tender due Honour and Obedience to them all in their ſeveral Stations.

Lord,

Lord, make me willing to forgive Injuries, and unwilling to offer any; make me grateful to my Benefactors, friendly to my Equals, condescending to my Inferiors, compassionate to the Afflicted, charitable to the Poor according to my Ability, a lover of good Men, and kind to my Enemies, and give me Grace to keep always a Conscience void of Offence towards Thee, and towards Men, and to continue in the Communion of the Church without wavering.

O merciful God, keep thy Servant from all wilful, deliberate or presumptuous Sins, and let no Wickedness have Dominion over me.

From Stubbornness and Pride, Idleness and Sloth, Intemperance and youthful Lusts, Inconstancy and Lying, good Lord deliver me.

From irreligious Principles, and false Teachers, unruly Passions, and violent Temptations, from contracting vicious Habits, or taking Pleasure in Sin, from Profaneness and ill Company, Envy and Malice, Detraction and Uncharitableness, good Lord deliver me.

From the Errors and Vices of the Age, and all remanent Affections to Sin, from the Sin (or Sins) my corrupt Nature is moſt inclined to. [*Here name* it, *or* them.] From whatſoever is offenſive to Thee, or deſtructive to my own Soul, good Lord deliver me.

Hear me, O Heavenly Father, and conform my whole Life to the Example of my bleſſed Saviour, and that for his ſake, in whoſe holy Words I ſum up all my Wants. *Our Father which art in Heaven*, &c.

You are now, good *Phil.* by God's Help, gone over the hardeſt Part of your Preparation for the holy Sacrament; the next thing you are to do, is to examine your ſelf, whether you do ſufficiently underſtand what the Sacrament is; then to ask your ſelf with what Intentions you do approach it, and to pray for God's Grace to diſpoſe you for worthily receiving; and all theſe Particulars, together with all that you are to know and believe concerning the bleſſed Sacrament, are contained in theſe following

lowing Meditations, which I advise you to read over devoutly at several times, till you are in some measure affected with them.

Meditations on the Holy Eucharist.

On the outward Elements.

I Adore Thee, O blessed Jesus, my Lord, and my God, when I consider what that Sacrament is, to which thou now inviteſt me, and of what Parts it consists; of an outward and visible Sign, and of an inward and spiritual Grace! For Thou, Lord, who knoweſt our Infirmities, and how little able we are to conceive Things heavenly and spiritual, in pity to our dark and feeble Apprehensions, haſt ordain'd outward and obvious, and visible Signs to represent to our Minds thy Grace which is inward and invisible: Thou haſt ordained Bread and Wine, which is our cor-

poral Food, to picture out to our Faith the Food of our Souls.

On the inward Part or Thing ſignified.

I know, O my God, that I muſt look through the outward Elements, and fix my Faith on that which they ſignify, and which is the inward and inviſible Grace, even thy own bleſſed Body and Blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou whom my Soul loveth, how canſt Thou give us thy Fleſh to eat?

Lord, thou haſt told me that thy Words they are Spirit, and they are Life, and are therefore not carnally to be underſtood; Lord, I believe, help Thou my Unbelief! *John 6.*

I believe thy Body and Blood to be as really preſent in the Holy Sacrament as thy Divine Power can make it, though the manner of thy myſterious Preſence I cannot comprehend.

Lord,

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the real Communication of thy Body and thy Blood, and Pledges to aſſure me of it; and I verily believe that if with due Preparation I come to thy Altar, as certainly as I receive the outward Signs, ſo certainly ſhall I receive the Thing ſignified, even thy moſt bleſſed Body and Blood; to receive which ineſtimable Bleſſing, O merciful Lord, do thou fit and prepare me, *Amen*, *Amen*. 1 *Cor.* 10.

Who Inſtituted it?

I adore Thee, O Bleſſed Jeſus, my Lord, my God, when I conſider that this Holy Sacrament was thy own Inſtitution; for it was Thou Lord, who in the Night thou waſt betrayed, didſt take Bread, and after that the Cup, and didſt bleſs them, and give them to thy Diſciples. O bleſſed Saviour, let thy Divinity thus ſtamp on it, ſtrike into

to my Soul an holy Awe and Reverence in approaching it: O create in me heavenly Diſpoſitions to celebrate ſo heavenly an Inſtitution! *Amen, Amen.*

For what End?

I adore Thee, O bleſſed Jeſus, my Lord, and my God, when I conſider for what End Thou didſt inſtitute thy Holy Sacrament, implied in thy own Command, Do this in Remembrance of Me.

But what need this Command, O gracious Lord, Is it poſſible for me ever to forget Thee, my Saviour, who haſt done ſo great Things for me?

Alas! alas! my own ſad Experience tells me it is; wo is me, every Temptation, every Vanity is apt to make me forget Thee, though thy own dying Words bid me remember Thee!

But, O bleſſed Lord, for thy infinite Mercy's ſake, pardon all my ſtupid Forgetfulneſs and Ingratitude hitherto,

therto, and do Thou now create in me ſuch a thankful and lively Remembrance of thy Dying for me, that may excite me to give up my ſelf entirely to Thee, as thou didſt give up Thy ſelf on the Croſs for me. *Amen, Amen.*

A Thankſgiving for Chriſt's Sufferings.

O thou my crucified Saviour, Glory be to Thee, for cauſing thy Sufferings to be regiſter'd in the Goſpel; there I have read, and remember the Works and Triumphs of thy Almighty Love, for which I will always adore and praiſe thee.

I remember, O gracious Lord, how thou, who thoughteſt it no Robbery to be equal with God, waſt made in the Faſhion of frail Man, *Phil.* 2. of the vileſt and moſt contemptible of Men: For thou tookeſt on thee the Form of a very Servant: I remember how many Reproaches and Contradictions, and Blaſphemies and Perſecutions, Thou didſt endure from a wicked and perverſe Gene-

Generation, and all this to ſave us ſinful Men.

O Lord Jeſus, was ever Sorrow like unto thy Sorrow? Worthy art Thou, O Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing, Rev. 15. 12.

I remember, O gracious Lord, how Thou didſt endure a moſt bitter Agony, and didſt ſweat great drops of Blood, falling to the Ground; how Thou who art God above all, bleſſed for ever, waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor; how Thou waſt ſet at nought by *Herod*, and his Men of War, and forſaken of all thy Diſciples, and denied by *Peter*, and all this to ſave us ſinful Men! *Rom.* 9. 5.

O Lord Jeſus, was ever, &c.

I remember, how Thou, O God of Truth, waſt accuſed by falſe Witneſſes, how Thou whom all the Angels

Angels adore, waſt blind-folded, and buffeted, and mocked, and ſpit upon, and ſtripp'd naked, and ſcourged; and all this that we might be healed by thy Stripes, and to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, Lord, how Thou that art the great Judge of Heaven and Earth, waſt Thy ſelf dragged to the Judgment-Seat, and condemned; how Thou, O King of Heaven, waſt crown'd with Thorns, and oppreſs'd with the weight of thy own Croſs, and all this to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, O bleſſed Saviour, how Thou, who art the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious Death, how thy Hands and thy Feet were nailed to a Croſs, how Thou waſt crucified between two Thieves, and

and number'd with the Tranſgreſſors; how thou hadſt a Potion given Thee to imbitter thy very laſt Gaſp, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever, &c.

I remember, O gracious Lord, how when Thou wert hanging on the very Croſs, Thou waſt ſcoffed at and reviled; how infinitely then Thou wert afflicted, and bruiſed for our Tranſgreſſions, when the Iniquities of us all were laid on thy Shoulders; how Thou didſt then expreſs an Anguiſh greater than all the Tortures of thy Crucifixion, when Thou didſt cry out, My God, my God, why haſt thou forſaken me? And how thou didſt at the laſt give up the Ghoſt, and Die Thy ſelf, that we might Live?

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O Gracious Lord, that thou didſt ſuffer all this for ſinful Men, and in particular for me,

me, when we were all thy utter Enemies, and had nothing in us to move Thee to pity us, but our extreme Miſery, nothing to move Thee to ſave us, but our great Unworthineſs, and thy greater Mercy.

O the Depth of the Riches of thy Love, bleſſed Lord, how unutterable is thy Mery, and thy Love paſt finding out.

O all ye Holy Angels, behold and wonder, wretched Man hath ſinned againſt God, and God himſelf has ſuffered the Sinners Puniſhment.

Was there ever Sorrow like that which my Lord and my God endured for me?

Was there any Love like to that Love my Lord and my God hath ſhewed me?

O ye bleſſed Hoſt of Heaven, who rejoyce at the Converſion of one ſingle Sinner, Adore and Praiſe my Crucified Saviour, who died for the Sins of the World; Adore and Praiſe that unknown Sorrow, that wonderful Love, which you your ſelves muſt needs admire!

O my gracious Lord, my Heart is now full of the Senſe of thy Love, and what have I to return to Thee, but Love again? 'Tis all I have to offer Thee, accept it, O merciful Lord, imperfect as it is, and do Thou daily heighten my Senſe of thy Love to me, that I may daily heighten my Love to Thee!

O Thou infinite Lover of Souls, with all my Heart I love, I praiſe, I adore thy Love to me, but alas, I can never do it enough!

O do thou at laſt, gracious Lord, tranſlate me to thy Kingdom of Glory, that there I may love Thee,

to

to the uttermoſt Capacity of a Creature, and praiſe Thee to all Eternity. *Amen*, Lord Jeſus. *Amen*, *Amen*.

What Benefit we receive by it.

I adore Thee, O bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits which through thy Mercy we receive by thy Holy Sacrament!

Glory be to Thee, O Lord, who there makeſt thy own Body and Blood to become our ſpiritual Food, to ſtrengthen and refreſh our Souls!

Glory be to Thee, O Lord, who by this Heavenly Food doſt myſtically unite us to Thy ſelf; for nothing becomes One with our Bodies more than the bodily Food we eat, which turns into our very Subſtance, and nothing makes us become One with Thee more, than when Thou vouchſafeſt to become the very Food of our Souls!

Glory be to Thee, O Lord, who by this immortal Food doſt nouriſh our Souls to live the Life of Grace here, and doſt raiſe us up to Life ever-

everlaſting hereafter! Lord, do thou evermore give me this Bread! *Amen, Amen, John 6. 52.*

Motives of Receiving.

O bleſſed Saviour! What more powerful Motives can I have to perſuade me to communicate, than thy Command, and the admirable Effects of the Holy Sacrament!

But alas, my corrupt Nature is apt to ſuggeſt to me low and baſe Inducements to this Duty, ſuch as are, Fear of my Superiors Diſpleaſure, if I abſtain, or Shame of not appearing as devout as my Equals, or the meer Cuſtom of the Place, or of the Seaſon.

But, Lord, I do from my Heart renounce all theſe and the like carnal Conſiderations; and I come to thy Altar to renew my Baptiſmal Covenant with Thee, of which thy Sacrament is a Seal.

I come to teſtifie my Senſe of thy Love. O Heavenly Father, in ſo loving the World, as to give up thy only Son to die for me. I

I come to testifie my Faith in Thee, and my Love towards Thee, O blessed Saviour, and thankfully to commemorate thy wonderful Love in dying for me.

I come, Lord, to testify my Stedfastness in the Communion of thy Church, and my Charity to all the World.

I come to thy Table, O Lord, out of the Sense I have of the Want of that Spiritual Food, to which Thou there inviteſt me.

Alas, alas! I am soon apt to grow weary of well-doing, a few Prayers, very little Duty is apt to tire me, every slight Temptation is apt to overcome me, and I know there is no Food can strengthen my Soul but thy Body, no Cordial can revive my drooping Obedience, but thy Blood; and 'tis thy most blessed Body and Blood I hunger and thirst after, O gracious Lord, grant that I, and all that communicate with me, may feel its saving Efficacy. O feed, O refresh, O nourish our Souls with it to Life Everlasting, and that

for

for thy own infinite Mercy ſake, which moved Thee to offer up thy Body and Blood for us! *Amen, Amen.*

Prayer for Preparation.

Bleſſed Lord Jeſus! I even tremble when I conſider that he that eateth and drinketh unworthily is guilty of thy Body and Blood, and eateth and drinketh Damnation to his own Soul; and this ſevere Sentence on unworthy Communicants, makes me afraid to come to thy Altar, 1 *Cor.* 11.

But when I conſider that thy Sentence is as ſevere againſt thoſe, who being invited refuſe to come, for Thou haſt ſaid, They ſhall not taſte of thy Supper; and unleſs we eat thy Fleſh, and drink thy Blood, we have no Life in us, I am then afraid to keep away, *John* 6.

But bleſſed be thy Mercy, O Lord, for in this ſtreight my Soul is in, Thou art my Guide, Thou by giving me this Opportunity of receiving, inviteſt me to thy Table, Thou

Thou calleſt me to ſeek thy Face, and my Heart replies, thy Face, Lord, will I ſeek!

If Thou, Lord, ſhouldeſt be extreme to mark what is done amiſs, Alas! Alas! I am then unfit, not only to Communicate, but to ſay even my daily Prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore though I am unworthy of ſo unſpeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as Thou wilt accept!

O Bleſſed Jeſus, do thou ſo open my Eye of Faith to diſcern thy Body and Blood in the Holy Sacrament, do thou ſo-diſpoſe my Soul at this time to Communicate, that I may feel all the happy effects of thy own Divine Inſtitution, that my Soul may receive ſuch laſting Impreſſions of thy Goodneſs, and be ſo raviſh'd with the Love of Thee, and with the Incomparable, Delights of thy Service, and with ſuch

an

an early Foretaſte of Heaven, that all the Pleaſures of Sin, which in my growing Years may tempt me, may appear to me taſteleſs and unwelcome.

O Heavenly Father, cloath me with the Wedding-Garment, even the Graces of my bleſſed Saviour, for then am I ſure to be a welcome Gueſt to thy Table, when I ſhall come thither in the likeneſs of thy only wellbeloved Son in whom Thou art always well pleaſed.

O Heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and univerſal Charity; O raiſe in my Soul all thoſe Heavenly Tranſports of Zeal and Devotion, of Love and Deſire, of Joy and Delight, of Praiſe and Thankſgiving, which become the Remembrance of a crucified Saviour, which become one redeemed by the Blood of God, and that for his Sake only that redeemed me, in whoſe holy Words I ſum up all the Graces and Bleſſings I ſtand in need of. *Our Father which art in Heaven*, &c.

This

This Prayer, *Phil.* is proper for you to add to your Morning Prayer, the Day on which you are to Receive.

Directions in time of Receiving.

IN time of Receiving, good *Phil.* labour all you can to keep your Heart affected with the Publick Prayers, and to fill up all the vacant Minutes with Holy Ejaculations, such as these which follow.

At going to the Altar.

In the Multitude of thy Mercies, O Lord God, do I now approach thy Altar, O pardon my Sins, and receive me graciously. *Amen, Amen.*

At the Offertory.

Blessed be Thou, O Lord God; for all Things come of Thee, and of thy own do I now give Thee! 1 *Chron.* 29.

O let this Alms be an Odour of a ſweet ſmell, a Sacrifice acceptable and well-pleaſing to Thee! *Phil.* 4.

At Conſecration.

O bleſſed Jeſu, in the Bread broken, I call to mind thy Body torn with Whips, and Thorns, and Nails, and in the Wine poured out, I call to mind thy precious Blood, ſhed for my Sins!

Glory be to Thee, O Lamb of God, that didſt offer thy ſelf a Sacrifice, to take away the Sins of the whole World, Lord, have Mercy on me, and take away mine alſo.

Whilſt others are Communicating.

O my God, whom have I in Heaven but Thee, and there is none on Earth I deſire in compariſon of Thee! *Pſal.* 73.

As the Hart panteth after the Water brooks, ſo panteth my Soul after Thee, O God! *Pſal.* 42.

My

My Soul is a thirſt for Thee, O God, my God!

Bleſſed Saviour, I am thine, I am wholly thine, for thou has bought me with a Price, with the ineſtimable Price of thy own Blood! 1 *Cor.* 6.

Lord, ſuffer not the Price of Thy own Blood to periſh, and I will always glorify Thee in my Body, and in my Spirit which are thine.

If there be many Communicants, and thou haſt much vacant Time, *Phil.* and doſt want devout Matter to employ thy Thoughts 'till all have Communicated, thou mayeſt then repeat the Thankſgiving for Chriſt's Sufferings, *p.* 88. either in whole, or in part, as thou ſeeſt it needful.

When the Prieſt cometh towards you.

O Lord God, I now deſire to renew my Covenant with Thee, and to ſeal it in this Sacrament!

Lord, put thy Laws into my Mind, and write them in my Heart,

and for the Paſſion of thy Son, which I now commemorate, be merciful to my Unrighteouſneſs, my Sins and my Iniquities remember no more, and be thou my God, and I will be thy Servant. *Amen, Amen.* Heb, 3. 10.

O my Soul, taſte now, and ſee how gracious the Lord is! *Pſal.* 34.

After Receiving the Bread.

Glory be to Thee, O Lord, who feedeſt me with the Bread of Life, *Heb.* 10. 10.

O Lord God, who didſt ſanctifie us by the offering of the Body of Jeſus once for all, ſanctifie me, even me, O Heavenly Father!

After Receiving the Cup.

Glory be to Thee, O Lord Jeſus, who permitteſt me to drink of the Fountain of Life freely!

My Beloved is mine, and I am his!

Bleſſed Saviour, thou haſt loved us, and waſhed us from our Sins in thy own Blood, and therefore to Thee

Thee be Glory and Dominion, for ever and ever. *Amen, Amen.* Rev. 1.

Glory be to thee, O Jesus my Lord, and my God, for thus feeding my Soul with thy most blessed Body and Blood; O let thy Heavenly Food transfuse new Life, and new Vigour into my Soul, and into the Souls of all that communicate with me, that our Faith may daily increase, that we may all grow more humble and contrite for our Sins, that we may all love Thee, and serve Thee, and delight in Thee, and praise Thee more fervently, more incessantly than ever we have done heretofore! *Amen, Amen.*

After the Congregation is dismiss'd, *Phil.* if you cannot get Privacy in your own Chamber, I advise you at the first Opportunity to go into the Chapel, and there to give God Thanks for that great Blessing, of which he has now made you a Partaker.

A Thankſgiving after Receiving.

O how plentiful is thy Goodneſs, my Lord, and my God, which Thou haſt laid up for thoſe that fear Thee, which Thou haſt laid up for thoſe that put their Truſt in thy Mercy! *Pſal.* 31.

Was it not Love infinite enough, deareſt Lord, to give thy ſelf for me on the Croſs? Was not that Sacrifice of thy Self ſufficient to expiate the Sins of the whole World? What, Lord, couldeſt Thou then do more for me?

All the mighty Hoſt of Heaven ſtood amazed to ſee the Blood of God ſhed, to ſee their King of Glory, to whom from the firſt Moment of their Being, they had ſung their Hallelujahs, nailed to a Croſs; and all this to ſave Sinners! *Acts* 20.

Sure, Lord, none of all thoſe bleſſed Spirits, with all the glorious Illuminations they had, could ever have imagined how Thou couldſt give thy Self more to us than Thou haſt done.

And

And yet for all this, Thou hast wrought new Miracles of Love for us, and as if it had not been Love enough to have given thy self for us on the Cross, Thou hast found out a way to give thy self to us in the Holy Sacrament, to unite thy self to us with the most intimate Union that 'tis possible to conceive, to become the very Food, the Life, the Strength, the Support of my Soul, to become one with me, to become the very Soul of my Soul!

O Lord God, this is so unconceivable a Blessing, that is so Divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn thy manifold Wisdom from thy Church, and frequent the Places of thy publick Worship, do croud about our Altar, and with awful Admiration, contemplate the holy Sacrament! 1 *Pet.* 1. 12. *Eph.* 3. 10 1 *Cor* 10.

What Thanks then, gracious Lord, can I return to Thee for those

Wonders of Love thou haſt ſhewed to me, wretched Sinner; which the very Angels, who never ſinned, ſo much admire!

O deareſt Lord, raiſe thou my Devotion to the higheſt pitch it can poſſibly reach, to praiſe thee; enlarge my Soul to its utmoſt extent to love thee!

How can I evermore offend ſuch Riches of Mercy, as are in thee, O crucified Saviour! and yet whilſt I carry this Body of Sin about me, I fear I ſhall! but, Lord, I do from my Heart renounce and abhor all things that diſpleaſe thee, I reſolve to the utmoſt of my Power to reſiſt all Temptations, and to become as totally thine, as my frail Nature will permit me.

O gracious Lord, who has ſo infinitely loved us, and given us everlaſting Conſolation, and good Hope through Grace, comfort my Heart, and for ever eſtabliſh it, in every good Word and Work!

Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth

on

on the Throne, and unto the Lamb for ever!

Rejoice in the Lord Jesus, O my Soul, for of him cometh my Salvation.

I will love Thee, O Lord, my King, and I will praise thy Name for ever and ever!

Glory be to thee, O Lord God, for giving me this blessed Opportunity of coming to thy Altar! O grant I may never more pollute my Soul which thou hast now made thy Temple to reside in, who art the God of Purity.

Praise the Lord, O my Soul, while I live, will I praise the Lord; as long as I have any Being, I will sing Praises unto thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praises, and supply all my Wants, which I sum up in thy own blessed Words, *Our Father*, &c.

Remember, good *Phil.* that when you have received the Holy Sacra-

ment, your greateſt Work is then but beginning, which is, to obſerve all the Promiſes you have made to God of future Obedience, and therefore 'tis good for you to read over now and then, and to renew your Reſolutions, and to examine your ſelf how you have kept them, that you may preſerve in your Soul a ſerious Senſe of your Duty, and a conſcientious Care to perform it.

A Form of general Thankſgiving.

WOrthy art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for Thou haſt created all Things, and for thy Pleaſure they are, and were created! *Rev.* 4. 8.

Thou haſt made Heaven, the Heaven of Heavens with all their Hoſt, the Earth, and all Things that are therein; Thou preſerveſt them all, and the Hoſt of Heaven praiſeth Thee, *Nehem.* 9. 6.

Glory

Glory be to Thee, O Lord God Almighty, for creating Man after thine own Image, and making so great Variety of Creatures to minister to his Use!

Glory be to Thee, who giveſt us Life, and Breath, and all Things; who giveſt us fruitful Seaſons, and filleſt our Hearts with Food and Gladneſs! *Acts* 14.

Glory be Thee, O Lord God, for all thy many Bleſſings and Deliverances, for all thy Forbearance and Long-ſuffering to this ſinful Nation; Glory be to Thee, O Lord, who haſt made me alſo ſhare in thoſe publick Mercies, and for that Light of the Goſpel Thou vouchſafeſt us, of which the greateſt part of the World is totally ignorant.

Glory be to Thee, O Heavenly Father, for my Being and Preſervation, Strength and Health, Underſtanding and Memory, Friends and Benefactors, and for all my Abilities of Mind and Body.

Glory be to Thee, O Heavenly Father, for my competent Livelihood, for my Edudation in this College, for all my known or unknown Deliverances, and for the guard thy Holy Angels keep over me.

But above all, Glory be to Thee, for giving thy only Son to die for my Sins, and for all the ſpiritual Bleſſings he has purchas'd for me; for my Baptiſm, and all the Opportunities thou giveſt me of ſerving Thee, or of receiving the Holy Eucharift; for whatever Sin I have eſcaped, for whatever Good I have done, or thought; for all my Helps of Grace, and Hopes of Heaven, Glory be to Thee!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.

Glory be to Thee, O Lord Jeſus, for thy inexpreſſible Love to loſt Man! Glory be to Thee, O Lord, for condeſcending to take our frail Nature on Thee: Glory be to Thee, for all thy Heavenly Doctrine to inſtruct us, thy great Miracles to con-

convince us, and thy unblameable Example to guide us.

Glory be to Thee, O Bleſſed Jeſus, for thy Agony and Bloody Sweat, for all the Torments and Anguiſh of thy bitter Paſſion.

Glory be to Thee, O Bleſſed Jeſus, for thy glorious Reſurrection, and Aſcenſion into Heaven, and Interceſſion for us at the Right-hand of thy Father!

O Gracious Lord, Thou that haſt done ſo much for me, how can I ever ſufficiently Praiſe and Love Thee!

Praiſe the Lord Jeſus, O my Soul, and all that is within me, Praiſe his Holy Name!

Glory be to Thee, O Bleſſed Spirit, Glory be to Thee, for all the miraculous Gifts and Graces thou didſt beſtow on the Apoſtles, to fit them to convert the World, and for inſpiring the Sacred Pen-men of Holy Scripture!

Glory be to Thee, for inſtilling Holy Thoughts into my Soul, for all the Ghoſtly Strength and Support, and Com-

Comfort and Illumination we receive from Thee; for all thy preventing, and reſtraining, and ſanctifying Grace, Glory be to Thee!

Bleſſed Spirit! let me never more by my Sins grieve Thee who art the Author of Life and Joy to me!

Praiſe the Lord, O my Soul, and all that is within me, Praiſe his Holy Name.

Here, Phil. *if you recite this Thankſgiving on any great Feſtival or Saint's Day, you may add,*

Particularly, O Lord, I am bound to praiſe Thee, for the great Bleſſing we this Day commemorate, [*Here mention it, for inſtance, the Nativity of our bleſſed Saviour, or the like.*]

Or for the Saint, whoſe Memory we this Day celebrate, [*Here you may name him.*] and add,

Praiſe the Lord therefore, O my Soul. and all that is within me.

Bleſſing, and Honour, and Thankſgiving, and Praiſe, more than I can utter, more than I can con-

conceive, be unto Thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all Angels, all Men, all Creatures, for ever and ever, *Amen, Amen.*

A Form of general Intercession.

HOLY, Holy, Holy, Lord God Almighty, I miserable Sinner, humbly acknowledge that I am altogether unworthy to pray for my self; but since thou hast commanded us to make Prayers and Intercessions for all Men, in Obedience to thy Command, and in Confidence of thy unlimited Goodness, I commend to thy Mercy and Divine Providence, the Wants and Necessities of all Mankind.

Lord, let it be thy good Pleasure to restore to thy Church Catholick, primitive Peace and Purity, and to preserve it against the Gates of Hell.

Particularly, O Lord God, I implore thy Mercy for this sinful Nation,

tion, for the Iniquity of the Land is exceeding great.

Alas, alas! we are unthankful for thy Bleſſings, incorrigible under thy Judgments, and unprofitable under all the means of Grace, and what can we expect from Thee, but to drink deep of the Cup of thy Wrath?

And, Wretch that I am, my Sins have increaſed the heap of the publick Impieties, and made their Cry the louder to Heaven for Vengeance!

But, O Lord God, in the midſt of Judgment remember Mercy; turn Thou us, Lord, and ſo ſhall we be turned: O be favourable to thy People, and give us all Grace to turn to Thee, in Faſting, Weeping, and Mourning, to put a Period to our Provocations, and do Thou put a Period to our Puniſhments.

O Lord God, out of the multitude of thy Mercies, give us Grace to fear Thee, and to keep thy Commandments always, that it may be well with us, and Thou may'ſt rejoice over us to do us good, *Amen, Amen.*

O

O let it be thy good Pleasure to bless us all, from the highest to the lowest, in our several Stations.

To defend the Church of *England* from all the Assaults of Schism, or Heresy, or Sacrilege; and to bless all Bishops, Priests, and Deacons, with Apostolical Graces, exemplary Lives, and sound Doctrine.

O let it be thy good Pleasure, to save and defend our Sovereign Lord the King from all his Enemies; grant Him a long and happy Reign over us; and endue him with all those Gifts and Graces, which may make Him a Terror to evil Works, and a great Promoter of thy Glory.

Bless Him in all his Royal Relations with a great Measure of all temporal good things, and with Eternal Glory in the World to come.

Lord, let it be thy good Pleasure to grant

To the Privy Council, Wisdom from above.

To all Magistrates, Integrity and Zeal for Religion.

To the Gentry and Commonalty, Pious

Pious and Juſt, Peaceable and Loyal Hearts.

To our Armies and Navy, Protection and Victory.

To the whole Nation, Healthful, and Fruitful, and Peaceful Times.

Lord, let it be thy good Pleaſure grant

To all Jews, Turks, Infidels, Atheiſts and Hereticks, Converſion.

To all Malefactors, and wicked Men, timely Repentance.

To all Holy Perſons, Increaſe of Grace and Perſeverance.

To all that I have tempted any way to Sin, or with whom I have been a Companion in Evil, Contrition and Pardon.

Lord, let it be thy good Pleaſure to bleſs all thoſe I have any way wronged, and to forgive thoſe that have wronged me, to comfort the Diſconſolate, to give Health to the Sick, Eaſe to thoſe that are in Pain, Patience to the Afflicted, Food to the Hungry, Cloaths to the Naked, Liberty to the Captive, and a ſafe Delivery to Women with Child.

Lord,

Lord, be Thou a Guide to the Traveller, Safety to those that are at Sea, a Refuge to the Oppressed, be Thou a Father to the Fatherless, take care of Widows, pity and relieve all poor Prisoners for Debt, and have Mercy on all Ideots and mad Persons.

Lord, let it be thy good Pleasure to bless my Parents, my Brothers and Sisters, and all my Relations, all my Friends, all my Governours in this College, all my Fellow-Scholars, all who have commended themselves to my Prayers, [particularly, *Here you may name them, if you see occasion*] Lord, Thou best knowest all our Conditions, all our Desires, all our Wants. O do thou therefore suit thy Grace and Blessings to our several Necessities of Body or Soul!

Hear, O merciful Father, my Supplications, and that for the Sake of thy Son Jesus, who died for us all, in whose holy Words I sum up all my own, and the Wants of all I pray for. *Our Father which*, &c.

If you are a Child of the College, good *Phil.* I advise you now and then

then to ſay that uſual Collect, wherein you give Thanks for the Founder, and pray for the College; both which you have great Reaſon to do, in private, as well as in publick, when you conſider that God has made the Founder an Inſtrument of doing you much Good, in advantaging your Education; and the Bleſſings you pray for on the College, you have your ſelf a part in.

A Thankſgiving for the Founder.

I Give Thee humble and hearty Thanks, O moſt merciful Father, for our Founder, *William* of *Wickham*, and all other our Benefactors, by whoſe Benefits we are in this College brought up to Godlineſs and good Learning, and I beſeech Thee to give us Grace, ſo to uſe theſe thy Bleſſings, to the Glory of thy Name, that we may become profitable Members in the Church and Common-wealth, and may be at laſt Partakers of the immortal Glory

Glory of the Resurrection, through Jesus Christ our Lord, *Amen, Amen.*

Directions to use the foregoing Prayers.

HAve a great Care, good *Phil.* that you make not any of the Rules here given you a Pretence to neglect the Orders and Duties of the Place you live in, or of the School; for that were Idleness rather than Devotion.

When you fix on a Day to examine your Soul, or to confess your Sins in, believe me, *Phil.* nothing will more enforce your Prayers and Repentance, than if they are accompanied with Fasting and Alms, as you may see in the Example of *Cornelius*, whose Prayers and Fasting, and Alms, all joined together, were so acceptable to God, as made him send, first an Angel from Heaven, and after the Angel an Apostle, and after the Apostle the Holy Ghost, to confirm and enlighten him; *Acts* 10.

But

But take notice, *Phil.* that all the Faſting I adviſe you to, is only to ſome Faſting-Day, on ſome one Friday, or Saturday, when your Commons are leſs than on other Days, to content your ſelf with your bear Allowance, and withal to lay aſide ſome ſmall Matter, according to your Stock, for the Poor.

But beware you do not your Duty only to be ſeen or approved of by others, for this were Hypocriſie; and take heed your Performance do not puff you up with a vain Conceit of your Holineſs, and that you are better than your Fellows, for this were abominable Pride; and alas, when you have done the beſt you can, you fall infinitely ſhort of your Duty, and 'tis God's meer Mercy, not any the leaſt Worth in you, makes your Service any way acceptable to him.

When you have once throughly examined your ſelf, good *Phil.* and made a particular Confeſſion of the Sins of your whole Life, and begged Pardon, there is not the ſame abſolute

lute Neceſſity of ſuch laborious Examination, at your next Communicating, eſpecially if you examine your ſelf carefully every Night, and daily repent of the evil of the Day paſt, and are not conſcious to your ſelf of any great and notorious Sins ſince your laſt Confeſſion; for if you are not, the Examination and Confeſſion only of what paſt ſince your laſt Communicating, together with a general Confeſſion of your former Sins, and a ſolemn Renewing of your former Acts of Repentance, may ſerve the turn.

But if your Conſcience accuſes you of any culpable Neglect in your laſt Examination, or of any great Relapſes, or of any wilful Violations of your laſt Vows and Reſolutions, in thoſe, and the like Caſes, 'tis the ſureſt way to begin all your Repentance again.

Remember, *Phil.* that though 'tis God that works in you to will and to do of his good Pleaſure, yet God alſo commands you to work out your own Salvation your ſelf, and there-

therefore you are to labour for thoſe Bleſſings, and to practiſe thoſe Graces you pray for, ſo that you are to read your Duty in your Prayers.

If you find any particular Sin you are guilty of, or any particular Grace which you want, or any particular Bleſſing which you are to give Thanks for, which is not here mentioned, 'tis eaſie for you to add it to your Prayers as Occaſion requires; in like manner, if you meet with any Paſſage in any Prayer, which does not either ſo directly, or ſo fully expreſs the Senſe of your Soul, as you could wiſh, leave it out.

If Opportunity, Leiſure, and Devotion altogether, do at any Time when you go Home, or at times of Liberty, incline you to make ſome preſent Addition to your daily Prayers, or like *Daniel* and Holy *David*, not only at Morning and at Evening, but at Noon-Day, to pray to God, thou mayeſt then uſe the Prayer for particular Graces, *Pag.* 79. or thoſe Acts of Reſolution and Oblation, *Dan.* 6. 10. *Pſ.* 55. 17.

lation, *Pag.* 69. 71. or on Sundays and Holidays the Form of general Thankſgiving, or on Faſting Days the Form of general Interceſſion, as may beſt ſuit with the Seaſon, and with your own Affections.

Directions concerning Infirmities.

IF after all the Care and Pains you can take, and your Petitions alſo for God's Grace, you find in the performance of any Duty in your daily Prayers, Examinations, Receiving the Holy Euchariſt, or the like, great Coldneſs and Wandrings, and Incompoſedneſs and Wearineſs of Spirit, and that your Heart is little affected with it, and that you fall very much ſhort of the Rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and diſpleaſing to God.

Be not diſheartned at this, *Phil.* 'tis a good Sign to be ſo much grieved for your Failings in your Duty,

'tis an Argument of a filial Tenderneſs, and Deſire to ſerve God better, that your Spirit is willing though your Fleſh is weak, and if you ſtill continue your Endeavours and Prayers, patiently relying on God's infinite Goodneſs, and on his gracious Promiſe of hearing you, he will aſſuredly hear you in his good time.

Know, good *Phil.* that this is the caſe of thouſands as well as of your ſelf; the very beſt of Chriſtians ſigh under the Perverſeneſs and Impotence of their corrupt Nature; and even the juſt Man falls ſeven times a Day, through Sins of Ignorance, or Infirmity, or ſudden Surreption, or Inadvertency, or the like; though it is true, he riſeth again by an habitual Repentance; and therefore be not diſcouraged, but daily beg Pardon for your daily Failings.

To eaſe you in ſuch Indiſpoſitions, or when you are alſo ſtraitned in time or diverted by any unavoidable Avocations, I adviſe you to ſhorten your Prayers, and for the longer

longer Morning and Evening Prayer, ſay the ſhorter; and as for the other parts of Devotion, throughout this whole Manual, they are cut into ſo many Breaks and Diviſions on purpoſe, that you may lengthen or ſhorten your Prayers, as may beſt comply with your Occaſions and Infirmities; only let me warn you ſeriouſly, that under coulour of indulging your Infirmities, you do not indulge your Sloth.

Be not then afflicted, good *Phil.* if you cannot come up exactly to the Rules here given you. Believe me, it was never imagined you would; it was only hoped that you would endeavour it: And know that it is a great Error of many devout Souls, to think all they do ſignifies nothing, becauſe they fall ſhort of the Rules laid down in their Books of Devotion; little conſidering that 'tis Sincerity God requires of us, and not Perfections; for if there be a willing Mind in us, it is accepted according to that which a Man hath, and not according to that a Man hath

not; 2 *Cor.* 8. 12. So that your Infirmities ought to humble, but not diſcourage you.

For inſtance, ſuppoſe you ſhould not be able after all your Endeavours and Prayers, to ſhed any, or but few Tears for your Sins, be not too much caſt down at it; for to be troubled for want of Tears, is one ſign of godly Sorrow; and 'tis certain though Tears are very deſireable, yet they are not always Signs of true Repentance, for Hypocrites may ſhed them, and there may be true godly Sorrow without them; and perhaps God will at laſt give them to you, when his Wiſdom ſees your Heart in a fit Temper for them.

Whenſoever then you are troubled with an afflicted ſenſe of your Infirmities, and for your many Failings, I adviſe you to ſay this Prayer following, and to reſt ſatisfied, that He that died for you will both hear, and accept, and ſuccour you.

A Prayer againſt Failings.

O Thou compaſſionate Saviour of ſinful Men, look down from Heaven, and have Mercy upon me, wretched Sinner; O ſave me, O help me, for without Thee I can do nothing as I ought!

Miſerable Man that I am, my very Prayers and Repentance are accompanied with ſo many Failngs, that I am ſometimes afraid that thou, Lord, wilt not hear ſuch Prayers, nor regard ſuch Repentance!

But, O bleſſed Saviour, my Lord, and my God, 'tis Thy Promiſe, not to diſcourage the leaſt Meaſure of Grace. Thou wilt not quench the ſmoaking Flax, or break the bruiſed Reed. *Matth.* 12. 20.

'Tis thy Practice, Lord, to comply with the Weakneſs of thy Servants; Thou art the good Shepherd who carrieſt the tender Lambs in Thy very Boſom, and gently leadeſt thoſe that be with young! *Iſa.* 40. 11.

Nay, Lord, 'tis Thy very Nature ſo to do, for Thou Thy ſelf haſt felt

humane Infirmities, and canſt not but commiſerate thoſe that ſigh under them! *Heb.* 2. 20, 4, 15.

Why art thou then ſo heavy, O my Soul, and why art thou ſo diſquieted within me! O put thy Truſt in thy Saviour, who is the help of my Countenance, and my God! *Pſ.* 42.

O Gracious Lord, do thou pity me, and accept my weak and imperfect Performances, and ſupply, by thy boundleſs Mercy, all the Defects in my Duty; and if it be thy Pleaſure I ſhould ſerve thee better, O Lord God, increaſe Thy Succours of Grace, and I ſhall then increaſe my Obedience!

O Thou Lover of Souls, for the ſake of that infinite Compaſſion of Thine, which moved Thee to die for me, hear me, and help me. *Amen*, Lord Jeſus, *Amen*, *Amen*.

Directions in time of Sickneſs.

FAR be it from you, good *Phil.* to counterfeit your ſelf ſick at any time, to avoid the School, or the like,

like, leſt God ſend you Sickneſs indeed to puniſh your Idleneſs and Diſſimulation.

But if it pleaſe God to viſit you with a real Diſeaſe, let it be your firſt care to make your Peace with Heaven; for God, by taking you off from your uſual Studies, does give you a Call to Repentance, and the Examination of your ſelf in the beginning of your Sickneſs, is as ſeaſonable and neceſſary as before your communicating; beſides, if your Sickneſs proves dangerous, you will then, I doubt not, deſire to communicate, ſo that to fit you both for the Holy Sacrament, and for Heaven, Examination and Repentance ought to be firſt in your Thoughts.

Beware, *Phil.* of deferring this Duty becauſe you are young, and think you may have time enough to repent hereafter; for you ſee, that Perſons younger than your ſelf die, and you are not ſure to out-live this Diſtemper; and if you ſhould put it off till your Sickneſs grows more on you, it may perhaps take away your Senſes;

ſes, or if it does not, beſure it will much more indiſpoſe you to Prayer and Recollection.

In the beginning then of your Sickneſs begin your Repentance, and ſay over this following Prayer, and not only ſay, but practiſe it.

Prayer in the beginning of Sickneſs.

O Heavenly Father, who in thy Wiſdom knoweſt what is beſt for me, Glory be to thee.

Lord, if it ſeem good in thy ſight, divert this Diſtemper from me, which I now feel ſeizing on me, that I may imploy my Health to thy Glory, and praiſe thy Name!

But if Thou art pleaſed it ſhould grow on me, I willingly ſubmit to Thy afflicting Hand, for thou art wont to chaſtiſe thoſe whom thou doſt love, and I am ſure, thou wilt lay no more on me, than thou wilt enable me to bear, 1 *Cor.* 10.

I know, O my God, thou ſendeſt this Sickneſs on me for my Good, even to humble and reform me, O grant

grant it may work that ſaving Effect in me.

Lord, create in me a true penitent Sorrow for all my Sins paſt, a ſtedfaſt Faith in thee, and ſincere Reſolutions of Amendment for the time to come.

Deliver me from all Frowardneſs and Impatience, and give me an entire Reſignation to thy Divine Will. O ſuffer not the Diſeaſe to take away my Senſes, and do thou continually ſupply my Thoughts with Holy Ejaculations. Lord, bleſs all Means that are uſed for my Recovery, and reſtore me to my Health in thy good time; but if otherwiſe thou haſt appointed for me, thy bleſſed Will be done. O wean my Affections from all things below, and fill me with ardent Deſires after Heaven: Lord, fit me for thy ſelf, and then call me to thoſe Joys unſpeakable and full of Glory, when thou pleaſeſt, and that for the ſake of thy only Son Jeſus, my Saviour, in whoſe Holy Words I ſum up all my Wants, *Our Father*, &c.

Ejaculations in time of Sickneſs.

FAther, if it be poſſible, remove this Cup from me; nevertheleſs not my Will, but thine be done, *Matth.* 26.

Trouble and Heavineſs have taken hold on me, but my ſure Truſt is in Thee, O Lord!

Forſake me not, O my God, when my Strength faileth me, haſte thee to help me, O Lord God of my Salvation! *Pſal.* 38.

Lord, teach me ſo to number my Days, that I may apply my Heart to Wiſdom, *Pſal.* 90.

Deal thou with me, O Lord, according to thy Name, for ſweet is thy Mercy.

Lord what is my Hope! truly my Hope is even in thee.

O my Soul, tarry thou the Lord's Leiſure, be ſtrong, and he ſhall comfort thy Heart, and put thou thy Truſt in the Lord! *Pſal.* 25.

Into thy Hands I recommend my Spirit, for thou haſt redeemed me, O Lord, thou God of Truth.

In

In my Father's Houſe are many Manſions, and thou, Lord Jeſus, art gone before to prepare the Place for us, that where thou art, we may be alſo! *John.* 14. 2.

Lord, be merciful to me a miſerable Sinner.

O Lord God, we muſt all at the laſt Day appear before thy Judgment-Seat, O cleanſe me from my Sins, that I may be found blameleſs at the coming of the Lord Jeſus!

As the Day goeth away, and the Shadows of the Evening are ſtretched out, ſo paſſeth away my Life, even like a Vapour, that appeareth for a little time, and vaniſheth away! *Jer.* 7. *Jam.* 3.

Eye hath not ſeen, nor Ear heard, nor the Heart of Man conceived, the good things which God hath laid up for thoſe that love him. Lord, do thou therefore inflame my Soul with thy Love! 1 *Cor.* 2.

I know, Lord, that thy Judgments are right, and thou of very Faithfulneſs hath cauſed me to be troubled, *Pſal.* 119.

O Heavenly Father, my Hope is wholly in thy Mercy, and in the Merits and Sufferings of my Saviour, O for his ſake forgive and ſave me!

To theſe, and the like Ejaculations, *Phil.* which thou may'ſt gather thy ſelf, thou mayeſt now and then, either read a *Pſalm* your ſelf, or have one read to you, as particularly the 23, or 25, or 27, or 51, or any other that does beſt ſuit with thy Condition.

I need give you no farther Directions for the time of Sickneſs, becauſe I preſume, *Phil.* that when you feel your Sickneſs prevailing on you, you will then ſend for a Spiritual Guide, who will give you more particular Advice, and miniſter to all the Neceſſities of your Soul, and therefore I ſhall only add this Form of Thankſgiving.

A Thankſgiving after Recovery.

GLory be to Thee, O Heavenly Father, for the Sickneſs thou haſt in Mercy ſent me!

Lord,

Lord, the Stripes thou didſt lay on me, were the Stripes of Love, Glory be to thee!

Before I was troubled, I went wrong, but now will I keep thy Word, *Pſal.* 119.

It is good for me that I have been in Trouble, that I might learn thy Statutes.

Glory be to thee, O Lord, Glory be to thee, for delivering me from the Terrors of Death, and reſtoring me to my Health again, Glory be to Thee!

I called upon the Lord in my Trouble, and the Lord heard me at large! *Pſal.* 118.

I ſhall not die but live, and declare the Works of the Lord!

Praiſe the Lord therefore, O my Soul, as long as I have my Life, which at firſt God gave me, and which he has now reſtored to me, I will ſing Praiſe unto my God!

O Lord God, who haſt in thy tender Mercy prolong'd my Days in this World, give me Grace to ſpend that Life thou haſt now lengthened

in

in thy Service. O give me Grace to perform all my Reſolutions of new Obedience, and ſo to live in the filial Fear of thee, all the remainder of my time, that I may at laſt die at Peace with my ſelf, at Peace with the whole World, and at Peace with Thee, and that for the ſake of thy well-beloved Son, and my Saviour, in whoſe Holy Words I ſum up all my Wants, *Our Father*, &c.

To this you may add, if you think fit, the 103 *Pſalm.*

To conclude, good *Phil.* if you have reapt any Good from theſe Prayers and Inſtructions, be ſure to give God hearty Thanks for it, and let this encourage you to make the more frequent uſe of them, and God of his infinite Mercy bleſs them every Day more and more to your growth in Grace, and to his own Glory. *Amen.*

THREE

HYMNS

BY THE

Author of the *Manual of Prayers*, for the Uſe of the Scholars of *Winchester* College.

A Morning HYMN.

AWake, my Soul, and with the Sun,
Thy daily Stage of Duty run;
Shake off dull Sloth, and joyful riſe,
To pay thy Morning Sacrifice.

Thy precious Time miſpent, redeem,
Each preſent Day thy laſt eſteem.
Improve thy Talent with due Care,
For the Great Day thy ſelf prepare.

In

Editions 1700. 1705. 1709 the last published in the Author's time.

In Converſation be ſincere;
Keep Conſcience as the Noon-tide clear.
Think how All-ſeeing God thy ways,
And all thy Secret Thoughts ſurveys.

By influence of the Light Divine,
Let thy own Light to others ſhine;
Reflect all Heaven's propitious Rays,
In ardent Love, and chearful Praiſe.

Wake, and liſt up thy ſelf, and Heart.
And with the Angels bear thy part,
Who all Night long unwearied ſing,
High Praiſe to the Eternal King.

+ Awake, Awake

Awake, awake, ye Heavenly Choir,
May your Devotion me inſpire,
That I, like you, my Age may ſpend,
Like you may on my God attend.

May I, like you, in God delight,
Have all Day long my God in ſight,
Perform, like you, my Maker's Will,
O may I never more do Ill.

Had I your Wings, to Heaven I'd fly;
But God ſhall that Defect ſupply,

And

And my Soul, wing'd with warm
Deſire,
Shall all Day long to Heaven aſpire.

All Praiſe to thee, who ſafe haſt kept,
And haſt refreſh'd me whilſt I ſlept,
Grant, Lord, when I from Death
ſhall wake,
I may of endleſs Light partake.

I would not wake, nor riſe again,
Ev'n Heaven it ſelf I would diſdain,
Were't not thou there to be enjoy'd.
And I in Hymns to be employ'd.

Heav'n is, dear Lord, where e'er thou
art,
O never then from me depart:
For to my Soul, 'tis Hell to be
But for one Moment void of thee.

Lord, I my Vows to thee renew,
Diſperſe my Sins as Morning Dew,
Guard my firſt Springs of Thought
and Will,
And with thy ſelf my Spirit fill.

Direct, controul, ſuggeſt, this Day,
All I deſign, or do, or ſay, That

That all my Powers, with all their Might,
In thy ſole Glory may unite.

Praiſe God, from whom all Bleſſings flow,
Praiſe him, all Creatures here below;
Praiſe him above, ye Heavenly Hoſt,
Praiſe Father, Son, and Holy Ghoſt.

An Evening HYMN.

ALL Praiſe to thee, my God, this Night,
For all the Bleſſings of the Light:
Keep me, O keep me, King of Kings,
Beneath thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
The Ill that I this Day have done;
That with the World, my ſelf and Thee
I, e're I ſleep, at Peace may be.

Teach me to live, that I may dread
The Grave as little as my Bed;

To

To dye, that this vile Body may
Riſe glorious at the awful Day.

O! may my Soul on thee repoſe,
And may ſweet Sleep mine Eye-lids
cloſe;
Sleep, that may me more vig'rous
make
To ſerve my God when I awake.

When in the Night I ſleepleſs lie,
My Soul with Heavenly Thoughts
ſupply:
Let no ill Dreams diſturb my Reſt,
No Powers of Darkneſs me moleſt.

Dull Sleep of Senſe me to deprive,
I am but half my time alive;
Thy faithful Lovers, Lord, are
griev'd,
To lye ſo long of thee bereav'd.

But tho' Sleep o'er my Frailty reigns,
Let it not hold me long in Chains;
And now and then let looſe my
Heart,
Till it an Hallelujah dart.

The

The faſter Sleep the Senſes binds,
The more unfetter'd are our Minds:
O may my Soul from Matter free,
Thy Lovelineſs unclouded ſee!

O when ſhall I in endleſs Day,
For ever chaſe dark Sleep away,
And Hymns with the Supernal Choir
Inceſſant ſing, and never tire!

O may my Guardian while I ſleep,
Cloſe to my Bed his Vigils keep,
His Love Angelical inſtil,
Stop all the Avenues of Ill.

May he Cœleſtial Joy rehearſe,
And Thought to Thought with me converſe,
Or in my ſtead, all the Night long,
Sing to my God a grateful Song.

Praiſe God, from whom all Bleſſings flow,
Praiſe him, all Creatures here below,
Praiſe him above, ye Heavenly Hoſt,
Praiſe Father, Son, and Holy Ghoſt.

A Midnight HYMN.

MY God, now I from ſleep awake,
The ſole Poſſeſſion of me take;
From Midnight Terrors me ſecure,
And guard my Heart from Thoughts impure.

Bleſs'd Angels! while we ſilent lye,
You Hallelujahs ſing on high,
You joyful hymn the ever Bleſs'd,
Before the Throne and never reſt.

I with your Choir Cœleſtial join,
In offering up a Hymn Divine,
With you in Heaven I hope to dwell,
And bid the Night and World farewel.

My Soul, when I ſhake off this Duſt,
Lord, in thy Arms I will intruſt.
O make me thy peculiar Care.
Some Manſion for my Soul prepare.

Give me a place at thy Saints Feet,
Or ſome fall'n Angel's vacant Seat;
I'll ſtrive to ſing as loud as they,
Who ſit above in brighter Day.

O may I always ready ſtand,
With my Lamp burning in my Hand,
May I in ſight of Heaven rejoyce,
When e'er I hear the Bridegroom's
Voice.

All Praiſe to thee in Light array'd,
Who Light thy dwelling-place haſt
made.
A boundleſs Ocean of bright Beams,
From thy All-glorious God-head
ſtreams.

The Sun in its Meridian height,
Is very Darkneſs in thy ſight!
My Soul O lighten and inflame,
With Thought and Love of thy
Great Name.

Bleſs'd Jeſu, Thou on Heaven intent,
Whole Nights haſt in Devotion ſpent;
But I, frail Creature, ſoon am tir'd,
And all my Zeal is ſoon expir'd.

My Soul, how can'ſt thou weary grow,
Of antedating Bliſs below;
In Sacred Hymns, and Heavenly Love,
Which will Eternal be above.

Shine

Shine on me, Lord, new Life impart,
Freſh Ardors kindle in my Heart;
One Ray of thy All-quick'ning Light,
Diſpels the Sloath and Clouds of Night.

Lord, leſt the Tempter me ſurprize,
Watch over thine own Sacrifice;
All looſe, all Idle Thoughts caſt out,
And make my very Dreams devout.

Praiſe God, from whom all Bleſſings flow,
Praiſe him, all Creatures here below;
Praiſe him above, ye Heavenly Hoſt,
Praiſe Father, Son, and Holy Ghoſt.

FINIS.

ADVER-

ADVERTISEMENT.

WHereas at the End of a Book lately Publiſh'd, call'd, A Conference between the Soul and Body, *there are ſome Hymns ſaid to be writ by Biſhop* Ken, *who abſolutely diſowns them, as being very falſe and uncorrect; but the Genuine ones are to be had only of* Charles Brome *Bookſeller, whoſe juſt Propriety the Original Copy is.*